



## Ch. 10 – daily "Non-Duality & Science" blogs

TABLE OF CONTENTS	page
NMT105	2
NMT106	8
NMT107	10
NMT108	12
NMT109	15
NMT110	17
NMT111	19
NMT112	22
NMT113	24
NMT114	26
NMT115	28
NMT116	30
NMT117	32
NMT118	34
NMT119	36
NMT120	38
NMT121	40
Reality1	41
Reality2	42
Reality3	44
Reality4	45
Reality5	47
Reality6	49
Reality7	51

Reality8	52
Reality9	55
Reality10	57
Reality11	59
Reality12	61
Reality13	63
Reality14	65
Reality15	66
Reality16	68
Reality17	70
Reality18	71
Reality19	72
Reality20	73
Reality21	74
Reality22	76
Reality23	78
Reality24	80
Reality25	82
Reality26	83
Reality27	85
Reality28	87
Reality29	88
Reality30	90
Reality31	91
Reality32	93
Reality33	95
Reality34	96
Reality35	99



NMT (No-Me Teaching) new series 105:

### Sri Bhagavan Ramana Maharshi's "Cinema" analogy:

CINEMA SHOW	SELF
(i) lamp	(i) Self
(ii) lens	(ii) pure ( <i>sattvic</i> ) Mind
(iii) film photos	(iii) subtle thought <i>vasanas</i> latent tendencies
(iv) lens ==> light	(iv) Mind ==> seer / <i>Jiva</i>
(v) screen light	(v) Mind-Sense light on World
(vi) screen images	(vi) names-forms-objects
(vii) motor	(vii) divine law manifesting latent tendencies

Shri Shankara's is commentary on the Hastamalaka hymn:

(*Invocations*)

*Knowing which all will be discerned  
As being in the Supreme Self,  
To that Eternal–Knowledge–Bliss,  
Originless & changeless, I bow.*

*By ignorance of which, Duality appears,  
On knowing which, Duality disappears,  
Like the Rope–Snake, completely,  
To that Supreme Spirit, I bow.*

*By the knowledge of whose teachings,  
Our Consciousness–Self becomes evident,  
To that Sadguru, the Sun that dispels the darkness of one's Ignorance, I bow.*

Here certainly, for all living beings, by one's own natural inclination, indeed there is a wish to accept Happiness & the desire to abandon Suffering, thus – "Let there be Happiness for me, let there not be Suffering for me."

In this context someone who possesses full, superior, abundant merit, having known the Suffering is inevitable & that "happiness" born of sense objects is without reality, is impermanent, & is thus suffering, indeed by striving with aspiration, by spiritual practice, & by perfect very strong abandonment of attachment to some *Samsara* (illusion), is free from craving.

With indifference & relinquishment of *Samsara* he strives. As non-knowledge, or misunderstanding of our True Nature of the Self & turning away from Self-Knowledge are

the cause & production of *Samsara*, the spiritual teacher instructs him in the Knowledge of the Self.

(1) *The instrumental cause of the activity of the Mind, the Eye, & so on;  
Devoid of all conditionings, akin to Space;  
Just as the Sun is the instrumental cause of the World's activity;  
That which by its nature is Eternal Knowledge am I, the Self.*

"Mind" becomes the "*thinking Mind*" [*manas*], the "*Ego*" [*ahamkara*], the "*Intellect*" [*buddhi*], "*memory & feeling*" [*chitta*], which are the 4 aspects of the Mind. So also of the "*Eye & so on*" means the Eye [vision], the Skin [touch], the Ear [hearing], the Tongue [taste], & the Nose [smell], which are the 5 senses & sense organs of perception.

And also: Speech, Hand, Foot, Excretion, & Genitals, which are the 5 organs of action.

From the Supreme Truth, there will be rejected, all the above without exception, all limitations, such as the characteristics of the Intellect & others. Therefore of that it is said quote devoid of all conditioning. It is because of Being "devoid of all conditionings", indeed this is akin to "Space" means completely pure like Space. Thus he declares:

(2) *Resorting to that which is of the nature that is Eternal & is Knowledge, the Mind, Eye, & so on, not possessed of Knowledge, [seem to] enter into activity, like fire & heat [fire gives rise to heat], the unwavering One, that which by nature is Eternal Knowledge am I, the Self.*

What is the eternal nature of True Eternal Knowledge (*bodhi*) ? True Eternal Knowledge (*bodhi*) is commonly referred to as ordinary knowing (*jnana*). But ordinary knowing (*jnana*) is generated and brought forth by the connection or drawing together of the senses, the objects and so on. The ordinary knowing (*jnana*) thus arisen utterly disappears & is destroyed. Hence because of its character of origin & destruction, it does not deserve to be considered as True Eternal Knowledge (*bodhi*).

True Eternal Knowledge (*bodhi*) would not approach the True Nature of the Self, with its Eternal Nature, if there were True Knowledge (*bodhi*) that was non-eternal in nature. Such would be a contradiction.

Then again, it is also said indeed that by the term True Eternal Knowledge (*bodhi*), simple perceptual awareness (*chaitanya*) is meant. True Eternal Knowledge (*bodhi*) is also not simple perceptual awareness (*chaitanya*) which is the knowledge produced by the "perceived object" such as jars & such, all of which are inert.

The "perceived object" indeed is ordinary knowing (*jnana*), as a ordinary knowing (*jnana*) of the jar is brought into existence for & is apparent to "me". Likewise, the ordinary knowing (*jnana*) of some cloth is brought into existence for & is apparent to "me". This is what is actually evidentially being experienced. Thus we see the non-eternal nature of that kind of knowing & the way it is not of the True Nature of the Self. And so, the Self being of the True Nature of Eternal Knowledge (*bodhi*) is arrived at. [*to be continued*]

Notes [*by blog author*] on Happiness:

In the context of Non-Duality, the Sages tell us that Happiness is our Real Nature, as one sense of Ananda in *Sat – Chit – Ananda*, Existence-Consciousness-Bliss. For the same reason that we seek Self-Knowledge, seek to know our own Identity, we likewise seek Happiness, which is our Identity. Cessation of Existence is inconceivable, so that those who identify with a Body will fear Death. Enlightened or Ignorant, either way, such cessation of Existence is unacceptable because we intuit that this would bring an end to Happiness.

Self-Knowledge & thus true & lasting Happiness are gained by the removal of Ignorance as to our own Identity. So to inquire: *Who am I ?* & to subjectively find the "Inquirer" to be the answer, to be that pure Existence & Happiness – this alone is the final & lasting solution to our unending search for Happiness.

When I breathe, turn left or right, think this thought or another, all is done to increase Happiness or to decrease the loss of Happiness, for this is the only motive for anything. Complete Self-Knowledge includes the recognition that as Happiness itself, we can never find it outside, & once realized, we can never lose it.

In the meantime, the very mean, mean, "meantime", we chase external objects of desire in a Dream-World. When partial Happiness is apparently attained for the moment, that anxiety of the Mind relaxes, & a glimmer of true Happiness is experienced. But as the Buddha advised, in telling us that the nature of Worldly Life is suffering:

- 1) to **not** get what you want is suffering
- 2) to **get** what you don't want is suffering
- 3) to get what you want also includes suffering because we sense that what appears in **Time**, with a beginning, will certainly have an end be **lost**.
- 4) whatever the happiness enjoyed when you get what you want, you still sense that you could have more or better, may have once had more or better, & that "others" already have more or better.

Real Happiness never ends & has never left us, even if only dimly appearing as the "reference background" by which we "measure" lesser happiness. We always know just how happy we are, or are not. We often know the same about others. Ever we "measure" against that "reference background" of perfect Happiness which is our own True Nature, the unwavering Reality of Happiness which is our very Existence.

Sri Bhagavan Ramana Maharshi's "Upadesa Saram" with ~ 10 Meditation points by his disciple, Master Nome:

(22) *The Body, the Senses, the Prana, the Intellect, & ignorance are not I, the one Being. That is inert, for it is unreal.*

1. The Body, subject to Birth & Death, constituted of parts, changeful, objective, inert in itself, & sporadically experienced, is not the Unborn, Imperishable, Undivided, partless, changeless, non-objective, continuous Being-Consciousness. The Body is not I. The one Being alone am I.

2. The Senses, subject to appearance & disappearance, multiple, changeful, objective, known by the Mind in a particular state of Mind, inert & unknown to themselves, & sporadically experienced, are not the non-appearing yet never vanishing, singular & Undivided, changeless, non-objective, unknown by the Mind & transcendent of all States of Mind, unsensed & self-luminous, continuous Being-Consciousness. The Senses are not I. The one Being alone am I.

3. The *Prana*, subject to coalescence & dispersion, entrance & exit, of various types & conditions, active in various ways, objective, not knowing itself, & non-eternal, is not the space-like, neither entering or exiting, un-conditioned & not multifarious, invariable & ever un-moving, non-objective, self-known, & eternal Being-Consciousness. *Prana* is not I, the one Being alone am I.

4. The Intellect which appears & disappears, the form of which is thought, which is objective, which is not known by itself, which is not Eternal, & which is changeful, is not the non-appearing yet never disappearing, Formless, thought=transcendent, non-objective, self-known, Eternal, ever-changeless Being-Consciousness. The Intellect is not I. The one Being alone am I.

5. Ignorance which is as if darkness could be in light, which is imagined & gives rise to the imaginary, which is not Eternal, the cause of for all differentiation, which is not known itself, & which is not self-existent, is not the ever-shining, self-luminous, real & not imagined, eternal causeless & without effect, undifferentiated, self known & self-existent Being-Consciousness. Ignorance is not I. The one Being alone am I.

6, I am only the one Existence. There is no other Existence, & there is no other "I".

7. The one Being alone is real & alone exists. The unreal is ever non-existent. There are no degrees of Reality. Degrees of unreality are as unreal as the non-existent itself.

8. Consciousness alone exists. The inert is truly unreal. All, from the Ignorance to the Body, not being self-known, or not self-existent. They are un-real. The self-existent & self-known is alone Real. Therefore, know the Knower.

9. The Knowledge of not being the Body, Senses, *Prana*, the Intellect, & Ignorance is not for the Body, Senses, *Prana*, the Intellect, & Ignorance they are. They are inert & un-real. The Knowledge is for the Self, which is truly I, which is the Real & which is Knowledge itself.

10. Inquiry that negates all misidentifications reveals the true Identity of the ineffable Being, which can neither be conceived nor negated.

*(23) The Illuminator of Existence is Consciousness. Where is there another ? As Existence is indeed Consciousness, so Consciousness indeed is "I".*

1. The Self is Being-Consciousness. Other than Being, there is no other Existence. Other than Consciousness, there is no other Knower or Illuminator.

2. Being-Consciousness cannot be known by or through anything other than itself, for the non-existent cannot realize, & the Known cannot know.

3. Self-Knowledge is that in which the Self is the Knower, the Known, & the Knowing, & which is of the nature of indivisible Consciousness. Consciousness is the Knowledge.

4. Existence is I. Consciousness is I. I always exist. I always know this Existence.

5. I am. I know that I am. The Knowledge that I am is inseparable from the Existence that I am.

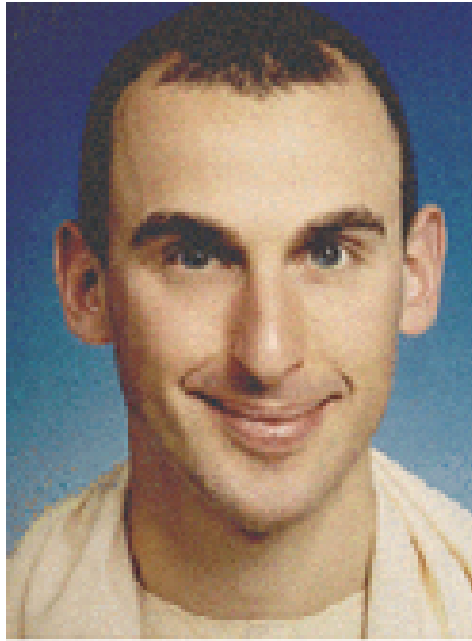
6. There is never a doubt about Existence. Even if such a doubt could be conjured up, I would exist to know the non-existence.

7. Consciousness ever shines; I always know. Even if there were any of not knowing or being bereft of Consciousness, that condition would still be illumined by Consciousness; I would still know.

8. Since Being is Consciousness, there is no other to know. Consciousness being "I", there is simply no other "I". I do not become Consciousness. By my nature, I am Consciousness, & there is no other "I".

9. I do not become Consciousness. By nature, I am Consciousness. I do not become Being. By nature, I am Being, & there is no other "I". Self-Knowledge reveals this.

10. The essential Teaching is true Knowledge. True Knowledge is Consciousness as it is. "As it is" is just Being. Just Being is the Truth of "I".



NMT (No-Me Teaching) new series 106:

[selections based on Master Nome's Self-Knowledge]

The one, Absolute, Non-Dual Self alone exists Eternally (from *aeviternus*, of great age, similar to *aeon*, but more technically for Medieval Philosophers: existing "entire & immutable as an indivisible point in Space").

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of *That* & thou as expressed in the *Upanishad mahavakya*: "Thou art *That*." This reveals the Identity of Self & the Absolute (*Brahman*). When seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is. The Realization of the Self is our only true, Natural State [*Sahaja*, "the Natural, effortless Innate State. ]. Any other state is Illusion (*that which fools us*) & the product of Delusion (*fooling ourselves*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).

Ribhu Gita (Tamil) Ch 37:



(41)

All is the Supreme Brahman: there is no doubt of this.  
 I am indeed am *That*: there is not a bit of doubt of this.  
 I say this in the name of the Supreme Lord of all the World.  
 What said is the Truth. There is no doubt of this.  
 Worthy son! therefore. being aware, with great certitude,  
 That all is ever Brahman alone, and I am *That*,  
 And thereby casting aside everything,  
 Abide as the pure Self alone.

(42)

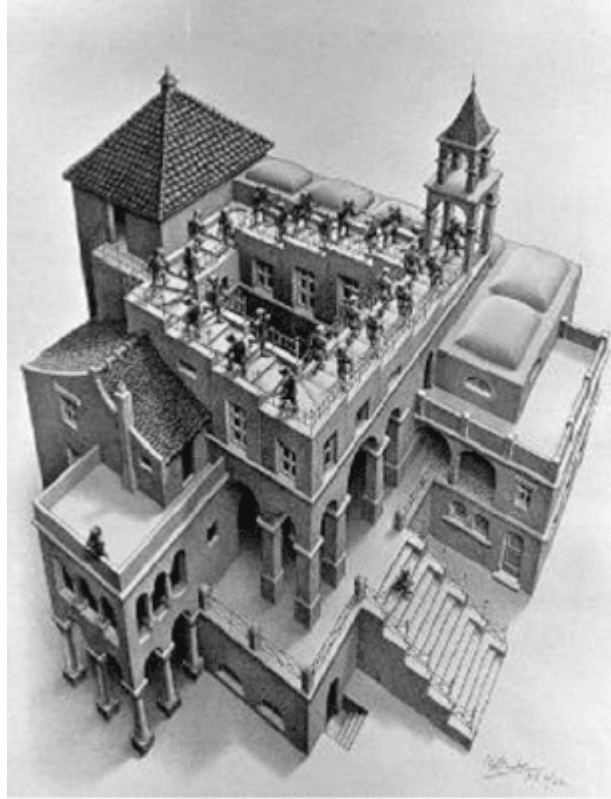
All "appearances" (*Individuals, etc.*) that seem sentient (*conscious*)  
 Are but the Supreme Lord, which is Consciousness alone.  
 I am indeed the Lord which has nothing in the least to learn,  
 I am indeed that Lord which has nothing apart.  
 By attaining the undivided Realization through such practicable *bhava* (conviction),  
 And being rid of the Bondage of Birth-and-Death cycle,  
 Abide as the "Apex",  
 Your Self alone, not different from the Supreme Lord.

(43)

Thus have I described the Abidance in the undivided Self.  
 As expounded by our Lord.  
 Son ! If this is heard just once or read  
 Without blemish as now told,  
 The undecaying State of Liberation will result.  
 Is there any doubt that  
 Those who hear this or read this every day  
 Will attain the bondageless Supreme Liberation?

(44)

Only those who deeply inquire into  
 And contemplate upon  
 The nature of the perfectly full, undivided Supreme Lord  
 As the Substratum of all the numerous Names & Forms of things  
 Will attain taintless, undivided Abidance in the: Self  
 And cross the hard-to-cross Ocean of Birth & Death (*re-incarnation*).  
 None else can ever cross this Ocean  
 By any other action, all being tainted (*by duality*).



NMT (No-Me Teaching) new series 107:

Ribhu Gita (Tamil) Ch 29:

(3)

As the natural Reality of the Non-Dual Supreme remains undestroyed.

It is, indeed, the Reality.

As this world of Duality has no intrinsic reality.

All this is only illusory.

This illusoriness, when inquired into,

Is indeed, the Supreme Brahman. which is the Substratum.

It is that Brahman. which eternally endures,

That is your own pure, True Nature.

(4)

When the reality of the imaginary *Snake* is thoroughly inquired into.

That reality is only the Substratum of the *Snake*-form,

Namely, the reality of the *Rope*,

And not the reality of a *Snake*.

Likewise upon deep Inquiry, the reality of the World

Is realized to be the only Reality of Brahman, the Substratum,

It is only that Brahman, which is ever the Reality.

That is your own Non-Dual, True Nature.

(5)

Just as, on Inquiry, there is not a trace of intrinsic reality  
Apart from your own reality  
Of the World that appeared in the imagination of your Dream,  
So there is no intrinsic reality  
Apart from your own Reality,  
For the World in your Waking State, which is also an Illusion.  
Brahman, which is the only Reality, without-a-2<sup>nd</sup>,  
Is similarly your True Nature.

(6)

The Body, the Senses, the Life,  
The confounded Mind, the Intellect, the Ego, the thoughts,  
The primal Ignorance about all of these,  
And various seeming entities which seem differentiated  
Are all, upon Inquiry realized to be  
Only the one Reality, which is the Supreme Brahman.  
Only that Brahman, the one Supreme Reality,  
Is ever your true Nature.

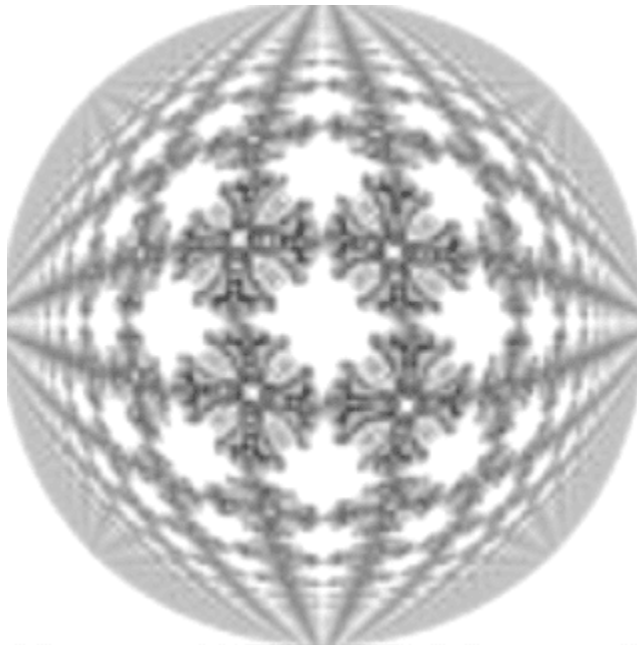
selections based on Master Nome's Self-Knowledge:

There is the Teaching, which when received, meditated upon, & experienced, results in the destruction of all Delusion & all Illusion, & in the Realization of the Self. It is what unflinching puts an end to all the imagined Bondage. It is intended for those who know the value of Detachment & the importance of Self-Realization, & who are endowed with an inward-turned Mind. It is the quintessence of Advaita Vedanta. It is the Maharshi's Teaching. This Teaching is reiterated here. To receive this Teaching & to come to know it is the highest blessing. It is the dawn of Knowledge. To meditate on this teaching, applying one's own ever to awaken from the illusion of Duality, & thus gain clarity in Knowledge, is to be in the sublime state of Grace. To merge with its meaning is *samadhi*, which is the direct experience of absorption in Knowledge. To be so absorbed in it that it is one's very Identity & all possibility of Duality is removed, the state in which Knowledge & Being are One, & the same, this is Self-Realization.

In Truth, Reality is comprehended by Reality itself. This is Self-Knowledge. In the Agama texts, this is referred to as all-comprehensive Knowledge. It is so, not because it is an examination of the endless details of illusory, objective things or of the wide variety of practices & states of Mind, but because of its fixed gaze upon the infinite, which is pure

Consciousness & Being, which is the sole existing Reality. It is Knowledge of the Absolute Self, which is Reality, with 1-without-a-2<sup>nd</sup>, & apart from which there is nothing else.

In Non-Duality, meditation may be regarded as by the Self, for there is no other knower, & upon the Self, as there is no object of meditation. In meditation upon Self-Knowledge, one cannot stand apart from the self to contemplated. Oneness, identity would being, is the essence of the meditation. This is timeless knowledge that is thought-transcendent. Thoughts are not real, & they cannot reveal what is Real. Not retaining any idea or concept by inquiring into oneself, there is entrance into Self-Knowledge. Therefore, the only intent upon the Supreme State, meditates with a singular undistracted focus on Truth, abandons meandering Delusions for the sake of what is Sacred, for the sake of Self-Realization, & is absorbed in that which is blissful, unforgettable, illimitable, indivisible, & beyond the Body, Mind, & Ego. That is formless Being.



NMT (No-Me Teaching) new series 108:

Ribhu Gita (Tamil) Ch 29:

(10)

The differentiating sense of "I", which is felt inside,  
 The differentiating sense of "this", which is felt as if manifold outside,  
 The sense of Duality of the "Body" and "I".  
 The sense of Witnesshood of "I" being the "Witness".  
 The sense of the Undivided - I am the One Supreme.  
 And all such modes are wholly false.  
 The Absolute, which has no state of any kind, is the Reality,

And That is indeed your True Nature.

(13)

As the World appears as an Illusion  
 On the mass of Knowledge which is the Supreme Brahman,  
 Like a mirage in the midst of hot air  
 And the imaginary World in a Dream,  
 All these are only Brahman, the Substratum.  
 And their separate appearance is totally a myth.  
 The defectless Supreme Brahman is the only Reality,  
 And it is indeed, ever your True Nature.

(36)

After driving out the delusions of the Mind  
 By assiduously focusing on the uninterrupted Meditation  
 That I am Brahman, Brahman is myself, and I am all,  
 Attaining the Awareness of the meaning  
 Of the statement "I am Brahman"  
 And merged with *That*.  
 Without the least trace of thought of the World, the Supreme or "I",  
 Ever be at ease, in Peace.

[selections based on Master Nome's *Self-Knowledge*]

Ego, manifestation, form and ignorance: these are like an optical illusion, a mirage, a dream without substance, the life-history of a fictional character, a rabbit with horns, and a person with a tail. Regard all thought as an empty echo and the world as a dream. Regard all manifestation as an hallucination or as a daydream lasting but a moment. Know the world to be unreal and yourself as not a character in it, and the dream is over. Consider the world to be a dream, and discover the absence of the dreamer. To expect the perception of forms – the world, body, senses, and thought – to disappear at its own level to transcend them is like expecting the dream character in one's dream to see the dream forms – dream world, dream body, dream senses, and dream thoughts – disappear within the dream, before waking up. When the forms - the world, body, senses, and thought – vanish, the Reality of pure, transcendent Being alone remains. Even when thought of as appearing, the Reality of pure, transcendent Being alone remains.

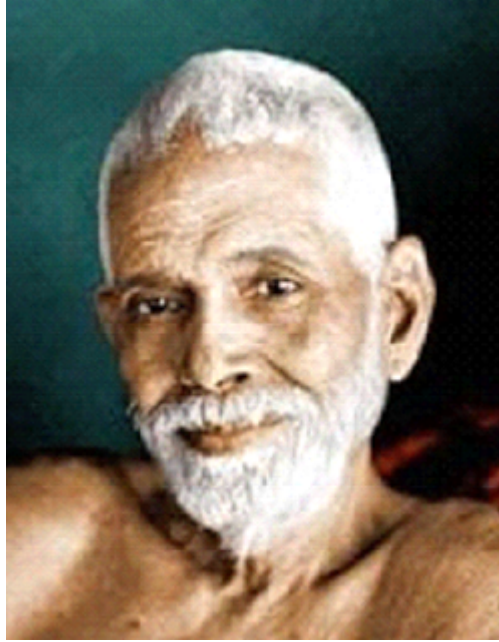
An unreal Body performs unreal actions in an unreal World. Do not be afraid to let go of a world that does not really exist. Any object of experience has no more existence separate from the Self than printed letters from a page of paper, or waves from water. It is you who say that anything is real. The object does not declare its own reality. To know the Reality, know yourself. It is better to say the world in you than you are in the world. There is no

world or any objective thing, and there is no one to experience or know it. The world is unreal. There has never been a single objective thing. All that is objective is illusion. Illusion is that which is not. All things change. That which is not a thing is unchanging.

The Self is neither the Body nor thought. It is spaceless and timeless. As space is endless, clear, formless, embracing all, bound by none, all-pervading, ungraspable, and has no within or without, so it is with the Self. The conception of space requires mis-identification with the body. The conception of time requires misidentification with thought. Now is not a time. Here is not a location. Here and now is formless, real Being. The past and future have no reality. The fleeting present moment is also an illusion. Timeless Consciousness is conceived as time and all that time measures. When does time begin? When there was no time. But if there was no time, not then or now, did it begin at all? The cause is always seen in the effect, The effect is just the cause appearing as such. In Truth, there is only one cause. The ultimate cause of all, the Absolute is itself uncaused. The Absolute, the Self is neither caused by anything else nor does it cause anything else. Infinite, there is nothing beyond it produced by it. There is no cause for illusion; for illusion is unreal, and for an unreal effect there cannot be a real cause. Causality is itself illusory.

*[based on the Maharshi's Teaching]*

Happiness lies deep within us, in the very core of our being. Happiness does not exist in any external object, but only in us, who are the consciousness that experiences Happiness. Though we seem to derive Happiness from external objects or experiences, the Happiness that we thus enjoy in fact arises from within us. Whatever turmoil our Mind may be in, in the center of our being there always exists a state of perfect Peace & Joy, like the calm in the eye of a storm. Desire & fear agitate our Mind, & obscure from its view the Happiness that always exists within it. When a desire is satisfied, or the cause of a fear is removed, the surface agitation of our Mind subsides, & in that temporary calm our Mind enjoys a taste of its own innate Happiness. Happiness is thus a state of being – a state in which our Mind's habitual agitation is calmed. The activity of our Mind disturbs it from its calm state of just being, & causes it to lose sight of its own innermost Happiness. To enjoy Happiness, therefore, all our Mind need do is to cease all activity, returning calmly to its natural state of inactive being, as it does daily in deep sleep. Therefore to master the art of being happy, we must master just being. We must discover what the innermost core of our being is, & we must learn to abide consciously & constantly in that state of pure being, which underlies & supports (but nevertheless remains unaffected by) all the superficial activities of our Mind: thinking, feeling & perceiving, remembering & forgetting, & so on.



NMT (No-Me Teaching) new series 109:

Ribhu Gita (Tamil) Ch 29:

(37)

Ever being changeless, peaceful Existence alone  
Is the direct Awareness.  
Son ! That is the pure Liberation while yet alive.  
It is also Liberation out of the Body.  
Only they who have the Grace of our Lord  
Can easily reach this state without Duality, as explained here.  
The sum and substance of the pronouncements  
Of the captivating crest of the Vedas is only this.

(40)

For those who hear and understand this explanation will reach Liberation right away,  
And they will not have the least of difficulty.  
They will enjoy Bliss that is not small by any means and attain perpetual auspiciousness,  
Be established in fearlessness,  
And return no more to the miseries of mundane existence.  
They will become of the nature of the motionless Supreme Brahman.  
What I have said is the Truth, there is no doubt of this.  
In the name of God, this is the Truth.

[selections based on Master Nome's Self-Knowledge]

The Body is objective, divisible, changeful, and dependent for its very appearance. The Self is nonobjective, indivisible, changeless, nondependent and self-existent. The two need not be confounded. The self is not the Body and has no inside or outside. There is no inner and no outer. It is ignorance to assume the Body is the boundary line between them. The bodiless Self is birthless, locationless, and deathless. It comes from nowhere and goes nowhere. An incalculable number of cells are given the name "Body," and such is considered an existent entity. Remove one cell at a time and see what actually is the Body. The name "Body" does not make it a real entity. To see the World, one must stand as the Body. To see the Body one must stand as the mind. The entire universe is in the mind and the mind does not exist. Be free from thought's definition, from the notion of a second knowing principle, and from the notion of a differentiated mind. This is merger of the mind. To see the mind one must stand as the Ego. Who are you? If the Ego is not, creation is not. An Ego is an absence. No one has seen an Ego at any time. The Ego cannot be produced by the Self, cannot be produced by anything in the universe, and cannot be self-produced. So, where is bondage? All illusion is based upon the Ego, and all illusion is contained in the Ego - but the Ego itself is an illusion!

All the known is for the "I," but the "I" does not exist at all. Upon the Ego is based all ignorance and misidentification. The discovery of the absence of the Ego is the end of all ignorance and misidentification. With the imagined rise of the Ego, all else appears, with the disappearance of the Ego, all else is not. All illusion is for the Ego, based upon the Ego, and contained within the Ego. Self-Realization is the Knowledge of the absence of the Ego and the utter unreality of illusion. The Ego is a false assumption assumed by no one. All illusion is ignorance. Ignorance is misidentification. All misidentification is the Ego. The Ego is nonexistent. The Ego has no form of its own. Strip it of its covering, and nothing remains of it. Superimpose Being: the Ego seems existent. Superimpose Consciousness: the Ego seems sentient, a second knower. Superimpose Bliss: happiness seems external. Go back the way you came.

[based on the Maharshi's Teaching]

The art of just being, remaining fully conscious but without any activity of the Mind, is a skill that can be cultivated & applied to produce an experience of inexpressible beauty & Joy – but also a an attempt to acquire true Knowledge by keen observation. And this is not only the art of Happiness, but also the art of Consciousness, & the art of Self-Knowledge – incredibly simple & clear. To the human Mind, however, it may appear to be complex & abstruse, not because it is in any way complex in itself, but because the Mind which tries to comprehend it is such a complex bundle of thoughts & emotions – desires, fears, anxieties, attachments, long-cherished beliefs & preconceived ideas – that it tends to cloud the pure simplicity & clarity of Being, making what is obvious appear to be obscure. It begins with observation & analysis of something that we already know but do not fully understand, & proceeds by reasoning to formulate a plausible hypothesis that can explain what is observed. Vedanta does not study any object of knowledge, but instead studies the very power of



Knowing itself – the power of Consciousness that underlies the Mind, the power by which all objects are Known.



NMT (No-Me Teaching) new series 110:

Ribhu Gita (Tamil) Ch 30:

(7)

The part that is the Substratum, the Existence-Consciousness-Bliss,  
Will stand as One & complete, perfectly full.  
It is in this that the illusory Name and Form  
Will arise as just 2 limitations.  
Understanding by an Inquiry of meditative Discrimination,  
That the illusion is indeed the Substratum  
And being rid of misunderstandings by focusing on this,  
Enjoy unsurpassed Bliss.

(10)

The Body and all that is gross are of the nature of Brahman.  
Whatever is seen as an appearance is of the nature of Brahman.  
All objects that are divisible are of the nature of Brahman.  
The Supreme, the Individual, and the World are all of the nature of Brahman.  
Whatever is seen as something separate is Brahman.  
Immersed in the certitude of the one Absolute,  
Enjoy unsurpassed Bliss.

(20)

Ignorance, which is derided is of the nature of Brahman.  
Knowledge which shines is of the nature of Brahman.  
The Individual [*jiva*] that is. differentiated is of the nature of Brahman.  
The Lord is of the nature of Brahman.

The Earth and stars are of the nature of Brahman.  
Whatever is seen as something separate is Brahman.  
Whatever is experienced by the Senses is of the nature of Brahman.  
By the intense conviction that I am that originless Supreme Brahman,  
Be in Bliss.

[selections based on Master Nome's Self-Knowledge]

Being is forever undefined but realized as "I". The Formless is real and infinite. There are no forms within it and none beyond it. There cannot be two that are formless. There cannot be non-duality with forms viewed as forms, and there can be no duality in the Formless. Both the appearance and disappearance of a thing or a thought are forms. The Formless is neither. Where there is plurality, one sees only false appearance, where there is non-duality, one sees clearly and truly. All forms arise from, appear in, and dissolve into the impartible, indivisible, formless Reality. No form can yield the Formless, forms can give rise only to other forms. The Absolute is formless and non-dual. There is nothing outside it and no "outside." Nor is there anything within it. Do not mistake a definition for Existence itself. Neither dualism nor a concept of unity is the Non-dual Truth. Non-objective Being is neither a multiplicity, nor one-in-many, nor many-in-one. It is indivisible.

Being and Consciousness are one and the same. That which is real ever is, continuously. What is discontinuous is never real. Every form is dependent on something else to be experienced. Being, which is Consciousness is nondependent. What is dependent is unreal. What is self-existent is real. In relation to all things, Consciousness is the witness. Seen clearly as it is, Consciousness is formless, and there has never been an objective thing; there is neither knower nor anything known. Being can never change its nature. Being has no attributes. It is the Void, Brahman, forever free of definition. It is called the Self because it is your very Being, who you are. It is called Being because it always is, timelessly, and can never cease or be destroyed. It is called Consciousness because it is nonobjective and can never be a known or unknown object. It is called supreme love because it surpasses all emotion and is indivisible. It is called Bliss because it is full with exquisite perfection that can never be flawed or deficient. It is called God because it is nothing else. It is called eternal, for it is uncreated and imperishable. It is called the Absolute because its Existence is nondependent and it is not in relation to anything. What is this formless undefined Self in itself. Silence is most eloquent. That which is real does not depend on anything else to be or to be experienced. This is Being. Again and again examination of the dependent in this way will emphasize the self as the residual reality. Unchanging Being is the root of peace. Space-like Consciousness is the root of freedom. The Bliss of the Self is the root of joyful love. The Absolute is not a part of reality relative to other things.

[based on the Maharshi's Teaching]

The Truth discovered by means of Vedanta is not something that can be demonstrated or proved objectively by one person to another. It can, however, be directly experienced as a clear knowledge in the innermost core of each person who scrupulously pursues the necessary process of Discernment until the True Nature of Being – which is the True Nature of Consciousness, & of Happiness – is revealed in the full clarity of pure unadulterated Self-Consciousness. Vedanta does involve doing anything. It is an art not of doing but of non-doing – an art of just being. The state of just being is one in which our Mind does not rise to do, think or know anything, yet it is a state of full consciousness – consciousness not of anything else but only of Being. The skill that is to be learnt in this art is not simply the skill to be – because we always are & therefore require no special skill or effort to be –, nor is it merely the skill to be without doing or thinking anything – because we are able to be so each day in Deep Dreamless Sleep. The skill to be cultivated is the skill to remain calmly & peacefully without doing or thinking anything, but nevertheless retaining a perfectly clear consciousness of Being – that is, consciousness of our own being or essential Existence. Only in this pristine state of clear non-dual Self-Conscious being, unclouded by the distracting agitation of thought & action, will the True Nature of Being become perfectly clear, obvious, self-evident & free from even the least scope for doubt or confusion. Our first & most direct experience of Being is that of our own Being or Existence.



NMT (No-Me Teaching) new series 111:

Ribhu Gita (Tamil) Ch 30:

(22)

Only if there is Consciousness is there the World.

If there would be no Consciousness, there would be no World.

Hence all this World of Duality is only an illusion on Consciousness.

By inquiring. with Knowledge about the oneness of all these.  
By positive and negative contrasts. and reflecting thereon.  
And focusing on the meditation that  
I am ever this Consciousness that exists as perfect fullness - I am ever *That*,  
Remain ever changeless.

(24)

Since it is only Supreme Consciousness, which is the Substratum of all,  
That is full of the quality of being all-pervasive.  
Is blemishless like the Sky,  
And is extremely subtle and unattached,  
It is called the Space of Consciousness, the Infinite Consciousness.  
Being of the unforgettable conviction (*bhava*)  
That I am the great Infinite Consciousness,  
Overcome all illusion.

(25)

Apart from the Supreme Brahman. which is Existence alone,  
There is no World, which is created as the moving and the unmoving.  
Apart from the Supreme Brahman, which is Consciousness alone.  
There is no World of appearances, thoughts, & such.  
Apart from the Supreme Brahman, which is all good.  
There is no World of manifold activity.  
Being of the conviction (*bhava*) that you are the Supreme Brahman which is just *That* alone,  
Overcome all weariness.

[selections based on Master Nome's *Self-Knowledge*]

The known depends on the knower and does not exist apart from the knower. Consciousness can never be a known or unknown object.

Consciousness is self-luminous. None knows it. It knows all. It knows itself. Thought is only Consciousness, yet Consciousness is not thought. The world in the senses, the senses in the thinking process, thinking within Consciousness; Consciousness is vast and formless, this is the clear perspective. The origin of the universe is the origin of one's present experience. It is Consciousness. All things originate from That which is not a thing. All thoughts derive from That which is not any of them. That is formless, inconceivable Consciousness. There is no experience apart from Consciousness. Consciousness alone appears as all experience. Known as it is, Consciousness has no appearance whatsoever. That which illumines thoughts, sensory perceptions, and all experience is known by none of these. It is Consciousness, formless, and infinite. All experience rises, appears, and dissolves in Consciousness, which has no rise, appearance, or dissolution. He who knows the Truth of the

Self has neither birth nor death, neither attachment nor fear, for he is one with Consciousness. First, see that Consciousness contains all that is ever experienced. Then, see that Consciousness is forever unmodified and there is no all for it to contain. Only Consciousness can know itself. Nothing else can do so.

[based on the Maharshi's Teaching]

First we know that we exist, & then only can we know of the existence of other things. But whereas our own Existence is Self-Conscious, the existence of each other thing depends on us to be known. We know our own being because we are Consciousness. In other words, our being is itself the Consciousness that knows itself. It knows itself because it is essentially Self-Conscious. Thus it is reasonable to hypothesize that consciousness is the primal & essential form of Being. Without Consciousness, Being would be unknown, & without Being, Consciousness would not exist. Our Being & our Consciousness of Being are inseparable – in fact they are identical – & both are expressed by the single phrase "I am". This Being-Consciousness, "I am", is our most fundamental experience, & the most fundamental experience of every sentient being. "I am" is the one basic Consciousness – the essential Non-Dual Self-Consciousness – without which nothing would be known. "I am" is therefore the source & foundation of all knowledge. What then is the use of knowing anything else if we do not know the truth of our own Being-Consciousness, our Self-Consciousness, "I am", on the basis of which all else is known ?

All that we know about the World & all that we know about God – all our sciences & all our religions – are of no real value to us if we do not know the truth about our self, who desire to know the Truth about the World & God. We are the Being-Consciousness "I am", yet our knowledge about this "I am" is confused.



NMT (No-Me Teaching) new series 112:

Ribhu Gita (Tamil) Ch 30:

(26)

Since it is only Supreme Brahman, which is Consciousness alone.  
That appears as the World, the Individual, & the Supreme.  
All this World and Individuals. though countable,  
Are nothing. else, but only Consciousness alone.  
Do the *bracelets* and others that are composed only of *gold*  
Constitute anything apart from *gold* ?  
Can the *pot* & the *dish* & others that are mere *clay*  
Be even a trace of anything except *clay* ?

(27)

Even though the Undivided, perfectly full Brahman  
Is seen as the World by the Ignorant,  
This manifold World will be seen as the Supreme  
By the fully knowledgeable.  
Even though the *rope* is directly in front  
Appears to the uncomprehending as a *snake*,  
We have seen the principle of that *snake* [appearance]  
Manifesting as an actual *rope* [Reality] only to the knowledgeable .

(31)

That state of being full of changeless Awareness  
Is the unparalleled Liberation.

Those who have attained that great State  
Will never again be in sorrow, never again have any blemish, will attain Joy,  
Will be the ones who have accomplished all they have to do,  
And will remain ever the one Supreme Nature,  
For those, who are of the nature of the exalted Supreme,  
There are none of the problems of this misery of repetitive Birth and Death.

[selections based on Master Nome's Self-Knowledge]

That which knows the presence or absence of thoughts is neither. Neither obscures or clarifies That. Consciousness, which is the knower, is never defined by the known. That in which the three states of waking, dreaming, and deep, dreamless sleep, with all that they contain, appear, as the illusion of motion in That which is ever still, of form in the Formless, or a modification in That which is immutable, is the Reality of infinite Consciousness. Consciousness requires no light other than itself to illumine itself. The entire manifestation is rightly said to be only one small corner in the infinite, formless Consciousness. Examining a corner to see what actually is the corner, it reduces itself to a single conceptual dot. That dot is the notion of an "other," a "second." In Ultimate Truth, as there are no corners in space, there is not a single objective thing in the Reality of the Self.

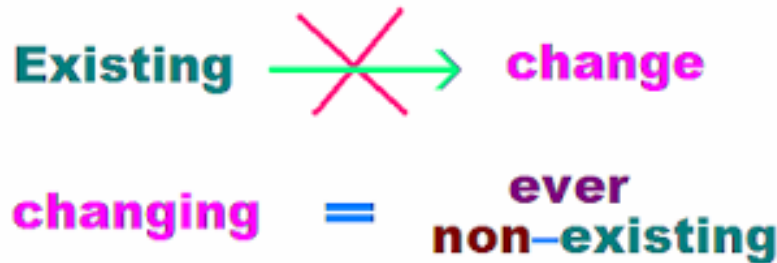
Negate the attributes superimposed on the Self and the concepts about the Absolute, and realize their identity. The Self is: in all sentient beings, the Consciousness which is their Being; in all things, the unseen Existence which is; in all locations, the space; in all Space, the vastness; in all Time, the endlessness, in every heart, the Love.

Veiling and differentiation are the characteristics of ignorance. As dimension of depth of the image in a mirror does not truly exist, so differentiation does not exist in the one Self. Meditate on Consciousness without an object. If you ask yourself what do you know for certain, you will release all ideas and form and abide in ever-existent Being. There is no creation and no destruction, no birth and no death, no bondage and no liberation from bondage, no ignorance and no knowledge, no path and no achievement, none ignorant and none who know, no one bound and no one striving to be liberated and no one liberated. This is the highest final Truth.

[based on the Maharshi's Teaching]

We all believe "I am this Body", "I am a person", "I am called so-and-so, & was born on such-and-such a date at such-and-such a place". Thus we identify our consciousness "I am" with a particular Body. This identification is the result of a confused & unclear

knowledge of the true nature of Consciousness. Our consciousness "I am" is not something material, whereas our Body is merely a bundle of physical matter, which is not inherently conscious. Yet somehow we are deluded into mistaking this material Body to be our consciousness "I". As a result of our unclear knowledge of consciousness, we mistake matter to be conscious, & consciousness to be something material. That which thus mistakes this Body to be "I" is our Mind. Our Mind comes into existence only by imagining itself to be a Body. In Deep Sleep we are unaware of either our Mind or our Body. As soon as we wake up, our Mind rises feeling "I am this Body, I am so-and-so", & only after thus identifying itself as a particular Body does it perceive the external World through the 5 Senses of that Body. Exactly the same thing happens in Dream – our Mind identifies itself as a particular Body & through the 5 Senses of that Body it perceives a seemingly real & external World. When we wake up from a Dream, we understand that the Body we mistook to be "I" & the World we mistook to be real & external were both in fact only figments of our imagination. Thus from our experience in Dream we all know that our Mind has a wonderful power of imagination by which it is able to create a Body, to mistake that imaginary Body to be "I", & through that Body to project a World which, at the time we perceive it, appears to be every bit as real & external to us as the World that we now perceive in this Waking state.



NMT (No-Me Teaching) new series 113:

Ribhu Gita (Tamil) Ch 32:

(16)

If you are not continuously of such *bhava* (conviction. attitude).

The distortion of the restless Mind will not cease.

Is it not the distortion of the restless Mind

That gives rise to the misery of this World ?

Tell me how the Mind's real nature, whole and faultless, be impressed

Upon the understanding of those

Who have had the distortion of their Mind

Destroyed by such deep, daily *bhava* (conviction. attitude) ?

(17)



How will the wearisome Bondage of Worldly existence be loosened  
For those who wander about without being established in their own nature ?  
Howsoever they try, the base Bondage of Worldly existence can never be destroyed  
For those who have not found their True Nature.  
As the wrong understandings of the restless Mind are resolutely destroyed  
For those who adopt an unwavering *bhava* (conviction. altitude).  
Their Natural State will result,  
Without any taint of veiling or confusion.

[selections based on Master Nome's Self-Knowledge]

The Teaching of Non-Duality, when inwardly “received” & meditated upon, & then experienced, results on the destruction of all Delusion & Illusion, & in the Realization of the Self. That Teaching is what unfailingly puts an end to all of the imagined “bondage” (*illusion of being a mortal individual capable of suffering*). To “receive” this Teaching & to come to know it is the dawn of Self-Knowledge. Meditate on this Teaching, applying one’s own effort to awaken from the Illusion of Duality & thus gain clarity on Knowledge. To merge with its meaning is the direct experience of absorption in Knowledge. Be so absorbed in it that it is one’s very Identity & eliminated all possibility of Duality. Thus the state of Knowledge & Being are one & the same in Self-Realization.

Reality is comprehended by Reality itself. This is Self-Knowledge, the all-comprehensive Knowledge of Reality. Such does not entail an all-comprehensive of the endless details of illusory *objective* things (*science*), or of the wide variety of spiritual practices (*religions & paths*) or states of mind (*philosophy & psychology*). Rather the Teaching of Non-Duality & resulting Self-Knowledge amounts to fixed gaze upon the Infinite, which is pure Consciousness & Existence, the sole-existent Non-Dual Reality. Self-Knowledge is Knowledge of the Absolute Self which is Reality, *1-without-a-2<sup>nd</sup>*, apart from which, there is nothing else.

[based on the Maharshi's Teaching]

The Truth discovered by means of Vedanta is not something that can be demonstrated or proved objectively by one person to another. It can, however, be directly experienced as a clear knowledge in the innermost core of each person who scrupulously pursues the necessary process of Discernment until the True Nature of Being – which is the True Nature of Consciousness, & of Happiness – is revealed in the full clarity of pure unadulterated Self-Consciousness. Vedanta does involve doing anything. It is an art not of doing but of non-doing – an art of just being. The state of just being is one in which our Mind does not rise to do, think or know anything, yet it is a state of full consciousness – consciousness not of anything else but only of Being. The skill that is to

be learnt in this art is not simply the skill to be – because we always are & therefore require no special skill or effort to be –, nor is it merely the skill to be without doing or thinking anything – because we are able to be so each day in Deep Dreamless Sleep. The skill to be cultivated is the skill to remain calmly & peacefully without doing or thinking anything, but nevertheless retaining a perfectly clear consciousness of Being – that is, consciousness of our own being or essential Existence. Only in this pristine state of clear non-dual Self-Conscious being, unclouded by the distracting agitation of thought & action, will the True Nature of Being become perfectly clear, obvious, self-evident & free from even the least scope for doubt or confusion. Our first & most direct experience of Being is that of our own Being or Existence.



*Nome*

NMT (No-Me Teaching) new series 114:

Ribhu Gita (Tamil) Ch 32:

(18)

Hence all differences due to mental delusion

Should be demolished completely

And the state of the Undivided Nature established

By always practicing the *bhava* (conviction, attitude) of the Undivided Absolute.

The *bhava* (conviction, altitude) itself will not arise in the Minds

That are not of an inquiring nature.

The non-inquiring Mind is the enemy because of which

People get submerged in the Ocean of Birth—Death cycle.

(19)

Knowledgeless non-inquiry is the abode of Ignorance.

It will hide from sight the Knowledge

That confer endless blessings.

Instead it will project an insurmountable imagination.

It will not let one abide in the perfectly full nature.

It is the seed, without a peer, for all overwhelming fear.

In a trice, it will accumulate *sankalpa* (concept, fixed idea) & *vikalpa* (doubt, difference, imagination)

And a million modifications of the Mind.

[selections based on Master Nome's *Self-Knowledge*]

The known depends on the knower and does not exist apart from the knower. Consciousness can never be a known or unknown object.

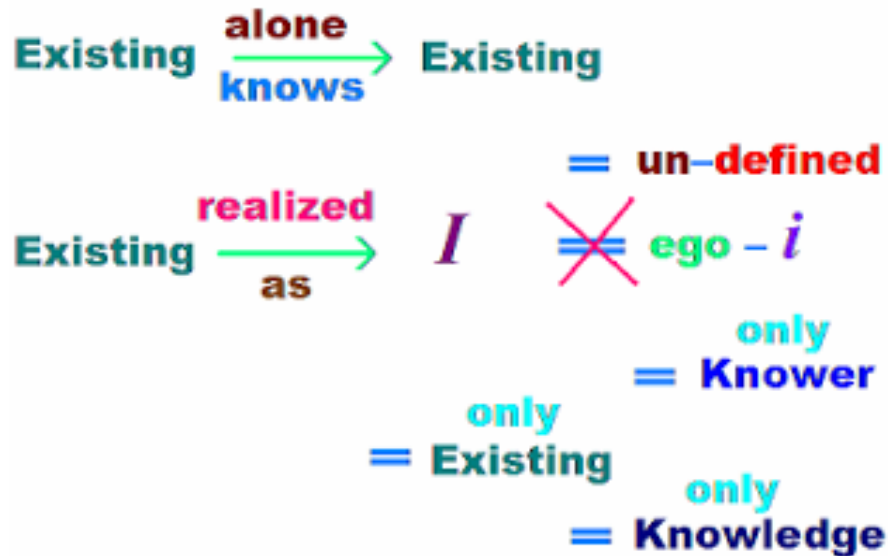
Consciousness is self-luminous. None knows it. It knows all. It knows itself. Thought is only Consciousness, yet Consciousness is not thought. The world in the senses, the senses in the thinking process, thinking within Consciousness; Consciousness is vast and formless, this is the clear perspective. The origin of the universe is the origin of one's present experience. It is Consciousness. All things originate from That which is not a thing. All thoughts derive from That which is not any of them. That is formless, inconceivable Consciousness.

There is no experience apart from Consciousness. Consciousness alone appears as all experience. Known as it is, Consciousness has no appearance whatsoever. That which illumines thoughts, sensory perceptions, and all experience is known by none of these. It is Consciousness, formless, and infinite. All experience rises, appears, and dissolves in Consciousness, which has no rise, appearance, or dissolution. He who knows the Truth of the Self has neither birth nor death, neither attachment nor fear, for he is one with Consciousness. First, see that Consciousness contains all that is ever experienced. Then, see that Consciousness is forever unmodified and there is no all for it to contain. Only Consciousness can know itself. Nothing else can do so.

[based on the *Maharshi's Teaching*]

Knowing that our Mind possesses this wonderful power of creation & self-deception, is it not reasonable for us to suspect that the Body we take to be "I" & the World we take to be real in our present Waking state may in fact be nothing more than a mere imagination or mental projection, just like the Body & World that we experience in Dream? What evidence do we have that the Body & World we experience in this Waking state are anything other than a creation of our own Mind? We may be able to point out certain

differences between Waking & Dream, but on analysis we will discover that those differences are superficial, being concerned with quality or quantity rather than with substance. If we compare the World drama we see in Waking or Dream to a drama we see on a cinema screen, we may say that the drama seen in Waking is a better quality & more impressive production than that seen in Dream, but both are productions none the less – productions not of some external agency but of our Mind which sees them. In substance, there is no essential difference between our experience in Waking & that in Dream. In both states our Mind rises, attaching itself to a Body by taking it to be "I", & through the Senses of that Body it sees a World bound within the limits of Time & Space, & filled with numerous people & other objects, both sentient & insentient, all of which it is convinced are real. How can we prove to our self that what we experience in the Waking state exists at all outside our own imagination, any more than a Dream exists outside our imagination ?



NMT (No-Me Teaching) new series 115:

Ribhu Gita (Tamil) Ch 32:

(27)

When inquired into, all the diverse differences  
Of the World, the Individuals, and the Supreme  
Superimposed in their Multiplicity on the Supreme Brahman, the Truth,  
Will be found to be nothing apart from the Immaculate Brahman itself.  
Since it is only the Supreme Brahman, the Self of all,  
That ever changelessly exists,  
Be of the steadfast *bhava* (conviction, attitude) that I indeed am the Supreme Brahman,  
which is permanent,

And be rid of uncertainty.

(28)

There is nothing as the created, the existent, & the destructible, Creator, Sustainer,  
Destroyer,  
Ignorance, the Individual, the Mind, Bondage,  
This picture of a World,  
The Lord, & Delusion,  
All that exists is only the Undivided Supreme Brahman.  
Being again and again of the *bhava* (conviction, attitude) that I am That,

Become yourself the Supreme.

[selections based on Master Nome's Self-Knowledge]

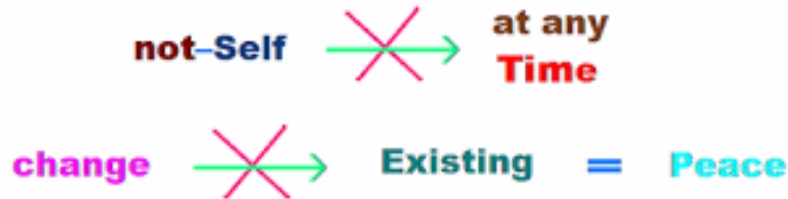
The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self, Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

[based on the Maharshi's Teaching]

The Consciousness that knows thoughts & perceptions is our Mind, which rises & is active in Waking & Dream, but which subsides in Deep Dreamless Sleep. But this rising & subsiding consciousness is not our real consciousness. We are conscious not only of the two states of Waking & Dream, in which our Mind rises to experience thoughts & perceptions, but also of a 3<sup>rd</sup> state, Deep Dreamless Sleep, in which our Mind has subsided in a state devoid of thoughts & perceptions.

This fact that we are conscious of Deep Dreamless Sleep as a state distinct from Waking & Dream clearly indicates that we are the consciousness that underlies the rising & subsiding of the transient consciousness that we call "Mind". The consciousness that enables us to affirm confidently, "I did exist in Deep Dreamless Sleep, but I was unconscious of anything", is not our "rising consciousness" but our "being consciousness". This "being consciousness", which exists in all our three states, is our real consciousness, & is what is truly denoted when we say "I am". Our Mind, the "rising consciousness" that appears in Waking & Dream & disappears in Deep Dreamless Sleep, is only a spurious form of consciousness, which on rising mistakes itself to be both our basic consciousness "I am" & this material Body. Thus, by analyzing our experience in our three states of Waking, Dream & Deep Dreamless Sleep, we can understand that though we now mistake our self to be a Body limited by time & space, we are in fact the consciousness that underlies the appearance of these three states, in only two of which the Sense of being a Body & the consequent limitations of Time & Space are experienced.



NMT (No-Me Teaching) new series 116:

Ribhu Gita (Tamil) Ch 32:

(30)

The Body and such that are seen are only non-Self.

The Seer only is yourself.

The One Supreme Brahman is yourself.

It is indeed ever myself.

All appearances such as the Guru & the disciple and the pure Supreme Knowledge,  
 Are all indeed the indivisible Absolute, and That am I.

By such *bhava*, by such *bhava* (conviction, attitude),  
 Become yourself the Supreme.

(33)

Other than in thought, there is no phenomenal World,

Thought it is that appears as the phenomenal World.

Except for thought, there is no Birth & Death cycle.

Thought is that which appears as the Birth & Death cycle.

When inquired into, thought is found to be Consciousness alone.

Thought, as Consciousness, remains as blessedness.

I am indeed that blessedness full of thought-free Consciousness.  
Contemplating thus, contemplating thus,

Become yourself that blessed state.

[selections based on Master Nome's Truth Revealed]

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge. Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The known depends on the knower and does not exist apart from the knower. Consciousness can never be a known or unknown object.

Consciousness is self-luminous. None knows it. It knows all. It knows itself. Thought is only Consciousness, yet Consciousness is not thought. The world in the senses, the senses in the thinking process, thinking within Consciousness; Consciousness is vast and formless, this is the clear perspective. The origin of the universe is the origin of one's present experience. It is Consciousness. All things originate from That which is not a thing. All thoughts derive from That which is not any of them. That is formless, inconceivable Consciousness.

There is no experience apart from Consciousness. Consciousness alone appears as all experience. Known as it is, Consciousness has no appearance whatsoever. That which illumines thoughts, sensory perceptions, and all experience is known by none of these. It is Consciousness, formless, and infinite. All experience rises, appears, and dissolves in Consciousness, which has no rise, appearance, or dissolution. He who knows the Truth of the Self has neither birth nor death, neither attachment nor fear, for he is one with Consciousness. First, see that Consciousness contains all that is ever experienced. Then, see that Consciousness is forever unmodified and there is no all for it to contain. Only Consciousness can know itself. Nothing else can do so.

[based on the Maharshi's Teaching]

A mere theoretical understanding of the truth that we are only consciousness will be of little use to us if we do not apply it in practice by endeavoring to gain real experiential knowledge

of that truth. By itself, a theoretical understanding will not & cannot give us true & lasting Happiness, because it cannot destroy our deep-rooted Sense of identification with the Body, which is the root of all ignorance, & the cause of all misery. That which understands this truth theoretically is only our Mind or intellect, & our Mind cannot function without first identifying itself with a Body. Since our Mind or intellect is thus a confused knowledge whose existence is rooted in ignorance about who or what we really are, no intellectual understanding can ever by itself give us true Self-knowledge. Self-knowledge can only be gained by direct experience of the pure unlimited consciousness which is our real Self, because only such experience can root out the ignorance that we are anything other than that consciousness. Therefore a theoretical understanding of the truth can be of real benefit to us only if it prompts us to investigate our essential consciousness of being – our simple Self-consciousness, "I am" – & thereby attain through direct experience a clear knowledge of our own true nature.



NMT (No-Me Teaching) new series 117:

Ribhu Gita (Tamil) Ch 32:

(34)

Except for the Mind, there is not a bit of this World,  
Mind is that which appears as all the World.

This Mind is simply of the nature of concepts & ideas (*sankalpa*).

When inquired into, concepts & ideas (*sankalpa*) will be found to be Consciousness.

If the concepts & ideas (*sankalpa*) of the Mind is found to be as Consciousness,  
Mind itself will be found to be Consciousness, which is itself Peace indeed. Contemplating  
thus, contemplating thus,

I am the Peace, the originless Consciousness,  
Become Peace yourself.

(35)

Since the Mind arises in me, filled with Consciousness,  
Abides in me, filled with Consciousness

And subsides in me, filled with Consciousness.

There is nothing of the Mind apart from me, filled with Consciousness.

There is no Mind apart from me, filled with Consciousness.

There is nothing else that exists apart from me, full of Consciousness.



I, myself, filled with Consciousness, I am the blessedness.

Contemplating thus, contemplating thus, become yourself that blessed state.

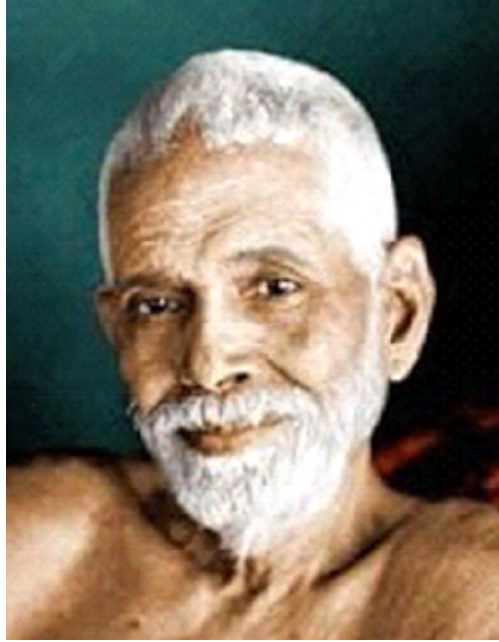
[selections based on Master Nome's Self-Knowledge]

Ignorance is the lack of Discernment regarding what is Real & what is not. Discernment in Knowledge, or Discrimination, is the Perception of what is Real & actually the Self. Discrimination is essential for the destruction of Ignorance & the inner revelation of Knowledge. The Knowledge, itself, is transcendent of concepts & thoughts. Discrimination means using Knowledge to realize Knowledge. The essence of the *means* is the *end* in itself (*non-dual practice resembles realization itself*). By clear Discernment, one knows oneself truly. Thus, one knows the Reality as it is. Discerning Knowledge shows the direct, clear Path. Discerning Knowledge shows what Realization is. Discerning Knowledge is what composes the path. In its true nature, the Knowledge is directly experienced, without any intermediary. That is the Knowledge of Consciousness, by Consciousness, itself. Any spiritual advance, in essence, is one of Knowledge. Knowledge is the essential spiritual experience.

Knowledge is not physical or mental in character. Knowledge is not a sensation, word, or idea. The basis of Knowledge is the essence of Existence itself. The attainment of Knowledge endures just as Existence endures, for Knowledge is not dependent on anything of a transient character. This is the formless path to the Formless.

[based on the Maharshi's Teaching]

When we do not get whatever we desire or like, & when we cannot avoid whatever we fear or dislike, we feel unhappy, discontented or miserable. Thus unhappiness or suffering is the inevitable result of desire & fear, or likes & dislikes. Desire & fear, & likes & dislikes, are the inevitable result of identifying a Body as "I". And identifying a Body as "I" results from our lack of clear knowledge of our real nature – our essential Self-conscious being. Therefore if we want to be free of all forms of misery & unhappiness, we must free our self from our ignorance or confused knowledge of what we really are. In order to free our self from this confused knowledge, which makes us feel that we are a Body, we must attain a clear knowledge of our real Self. The only means by which we can attain such clear Self-knowledge is to turn our attention away from our Body, our Mind & all other things, & to focus it keenly upon our own essential Self-Consciousness – our fundamental consciousness of our own being, "I am". Thus the theory that underlies the science & art of Self-knowledge enables us to understand that all we need do in order to experience perfect & unlimited Happiness is to attain true Self-knowledge, & that the only means to attain true Self-knowledge is to practice keen scrutinizing Self-Attention.



NMT (No-Me Teaching) new series 118:

Ribhu Gita (Tamil) Ch 32:

(36)

Apart from me, filled with Consciousness,

There is no appearance of the World whatever, which is itself just the consequence of concepts & ideas (*sankalpa*).

Apart from me filled with Consciousness, there are no Individuals (*jivas*) or Lord (*Isvara*) which are consequences of concepts & ideas (*sankalpa*).

Apart from me filled with Consciousness,

There is never any consequence of concepts & ideas (*sankalpa*), none at all.

I, filled with Consciousness, am ever blessedness.

Contemplating thus, contemplating thus, become blessedness yourself.

(37)

Just as the World & so on, seen in a Dream within me, filled with Consciousness,

Are nothing apart from me, the World & so on, seen within me, during the Waking State, Filled with Consciousness, are nothing apart from me.

I, filled with Consciousness, abide as the One, ever the One.

Established as all the perfectly full, pervasive blessedness,

I, filled with Consciousness, abide as myself.

Contemplating thus, contemplating thus,

Become the blessed state yourself.

[selections based on Master Nome's *Self-Knowledge*]

Knowledge reveals the abiding place of Happiness. Those who have recognized the presence of Suffering in Life & are desirous of removing it permanently (*intolerant of Suffering*) search for an answer Knowledge & do not expect Happiness to be found in any worldly manner, such as in sensory things or in the moods & emotions of a wavering Mind. Those who desire to be free of desire, who are not content with the accidental respites from the Suffering caused by Ignorance, who are in search of spiritual Bliss & Peace, who are desirous of understanding of how it is that Happiness shines forth at times & yearn to have it abide knowingly & permanent, & who understand that the way to accomplish this permanent Abidance in Happiness is by Knowledge & not by any other means should determine with certainty the source of Happiness.

[based on the Maharshi's Teaching]

When we do not get whatever we desire or like, & when we cannot avoid whatever we fear or dislike, we feel unhappy, discontented or miserable. Thus unhappiness or suffering is the inevitable result of desire & fear, or likes & dislikes. Desire & fear, & likes & dislikes, are the inevitable result of identifying a Body as "I". And identifying a Body as "I" results from our lack of clear knowledge of our real nature – our essential Self-conscious being. Therefore if we want to be free of all forms of misery & unhappiness, we must free our self from our ignorance or confused knowledge of what we really are. In order to free our self from this confused knowledge, which makes us feel that we are a Body, we must attain a clear knowledge of our real Self. The only means by which we can attain such clear Self-knowledge is to turn our attention away from our Body, our Mind & all other things, & to focus it keenly upon our own essential Self-Consciousness – our fundamental consciousness of our own being, "I am". Thus the theory that underlies the science & art of Self-knowledge enables us to understand that all we need do in order to experience perfect & unlimited Happiness is to attain true Self-knowledge, & that the only means to attain true Self-knowledge is to practice keen scrutinizing Self-Attention.



*Sri Shankara*

NMT (No-Me Teaching) new series 119:

Ribhu Gita (Tamil) Ch 32:

(38)

Being again & again of the conviction or attitude (*bhava*) as declared here,  
Always & continuously,  
That the divisionless Supreme Brahman is all,  
And I am that indivisible Supreme Brahman,  
Cast off Delusion, & attain that undivided Supreme Knowledge, which has nothing apart  
from it,  
And enjoying that undivided, Supreme Bliss  
And being rid of all the debilitating sorrow of this World,  
Become yourself of the nature of the stainless Supreme Brahman.

(40)

All is one completely, perfectly full Brahman.  
I am one completely, perfectly full Brahman.  
Those who have this conviction or attitude (*bhava*) with Discernment  
Will themselves be the Supreme Brahman, of the nature of Consciousness.  
As expounded by the partless Supreme Lord,  
I have explained the undivided Truth to you,  
Those who understand this as explained  
Will attain Happiness.

[selections based on Master Nome's Self-Knowledge]

Ascertaining the unitary motivation in Life (*happiness*), one becomes free of the idea of multiple motives taking one in multiple directions. Accomplishing this, one concentrates the searching of one's Mind in the direction that is truly within. This prompts a yearning for Self-Knowledge & provides the motivation for Inquiry into Existence-Consciousness because Existence-Consciousness-Happiness is the True Nature of one Reality, the one Self. The results on meditation on & absorption of, the Discerning Knowledge regarding the nature of Happiness are the steadfast motivation to inquire so as to realize the Self. Also for Perception of the one motivation behind all kinds of searching through all kinds of experience, detachment from worldly things & cessation of worldly desire, & steady access to the inner source of Happiness.

[based on the Maharshi's Teaching]

Unless we know our Self as we really are, we can never experience true & perfect Happiness, untainted by even the least unhappiness or dissatisfaction, & unless we keenly attend to our essential consciousness of our own mere being – our simple Non-Dual Self-Consciousness, "I am" – we can never know our self as we really are. For the majority of spiritual aspirants, the process of attaining Self-knowledge, like the process of learning any other art or science, is said to be a threefold process of repeated *shravana*, *manana*, & *nididhyasana*, or learning, assimilation, & practice. The Sanskrit word *shravana* literally means "hearing", but in this context it means learning the truth by hearing, reading or studying. The word *manana* means thinking, pondering, musing, reflection or meditation, that is, dwelling frequently upon the truth that we have learnt through *shravana* in order to imbibe it & understand it more & more clearly, & to impress it upon our Mind more & more firmly. And the word *nididhyasana* means keen observation, scrutiny, attentiveness or profound contemplation, that is, in our context, putting what we have learnt & understood by *sravana* & *manana* into practice by keenly scrutinizing, attending to or contemplating upon our essential Self-conscious being, "I am". In the life of a serious spiritual aspirant, this threefold process of *shravana*, *manana*, & *nididhyasana* should continue repeatedly until the experience of true Self-knowledge is attained. In our day-to-day lives our Mind encounters innumerable different impressions through our five Senses, & thinks innumerable thoughts about those impressions, so the impression made by one thing is quickly replaced by the impression made by other things.



NMT (No-Me Teaching) new series 120:

Ribhu Gita (Tamil) Ch 33:

(13)

Whatever is seen as an Illusion on the Self  
Is nothing in the least apart from the Self,  
But only the stainless Substratum, the Self.  
There is nothing here to equal the Knowledge of the undivided Self,  
Which realizes that I, the undivided, complete, perfectly full Self,  
Am indeed Brahman, indicated by the "*That*".  
The only equal of that Knowledge of the Self  
Is that Knowledge itself.

(17)

If because of the wondering of the fickle Mind,  
The experience of the undivided Self does not directly result,  
One should meditate on the Self being all,  
Until all the distortions of the Mind are overcome.  
If the ever moving mind meanders,  
Making a mockery of meditation,  
One should recite the words of this text on the topic

Of the motionless, undivided Self.

[selections based on Master Nome's Self-Knowledge]

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self, Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss,

[based on the Maharshi's Teaching]

Even though we have once learnt about the spiritual Truth – the Truth that we are not the limited Body but are only the unlimited Spirit or Consciousness – the impression made by that Truth will quickly fade if we do not repeatedly study books that remind us of it, & frequently reflect upon it in our Mind. However mere reading & thinking about the Truth will be of little benefit to us if we do not also repeatedly attempt to put it into practice by turning our attention back to our mere Consciousness of Being, I am", whenever we notice that it has slipped away to think of other things. To stress the paramount importance of such practice, Sri Sankara declared that the benefit of *manana* is a hundred times greater than that of *shravana*, & the benefit of *nididhyasan* is a hundred thousand times greater than that of *manana*. For some very rare souls, repeated *shravana*, *manana*, & *nididhyasana* is not necessary, because as soon as they first hear the Truth, they at once grasp its meaning & importance, turn their attention Self-wards, & thereby immediately experience true Self-knowledge. But the majority of us do not have the spiritual maturity to be able to experience the Truth as soon as we hear it, because we are too strongly attached to our existence as an individual person, & to all that is associated with our life as a person.





NMT (No-Me Teaching) new series 121:

Ribhu Gita (Tamil) Ch 33:

(31)

Those who have the Knowledge of the undivided Self *without-a-2<sup>nd</sup>*,  
That all the illusory conditionings in me,  
The all complete & whole,  
When deeply inquired into by a process of negation,  
Are not a bit different from me,  
And that I, the residue, am of the Supreme Brahman,  
Will abide as the nature of Supreme Brahman, the mass of Bliss.  
What is told is the Truth, there is no doubt of this.

[selections based on Master Nome's *Self-Knowledge*]

The intensity of desire for Happiness is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

(1) When the Self is not known &

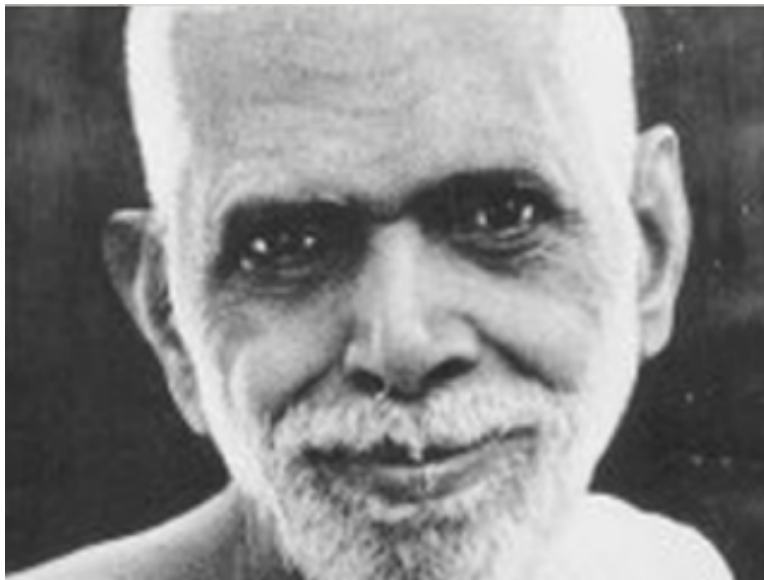
(2) by delusion, the first Suffering becomes possible, & when,



- (3) with the appearance of the false Individual “I”
- (4) the Natural State seems lost, then
- (5) that very Bliss of the Self manifests as the intuition of one’s natural, true state, &
- (6) this appears as the desire for Happiness.

[based on the Maharshi's Teaching]

By repeated *nididhyasana* or Self-contemplation, supported by the aid of repeated *shravana*, & *manana*, our Consciousness of our own essential Being & our corresponding understanding of the Truth will become increasingly clear, & by that increasing clarity we will steadily gain more love to know our self as we really are, & more detachment from our individuality & all that is associated with it. Therefore, until we gain such true spiritual maturity – the willingness & love to lose our individual Self in the experience of true non-dual Self-knowledge – we have to continue the process of repeated *shravana*, *manana*, & *nididhyasana*. Even more rare than those highly mature souls who are able to experience the Truth as soon as they hear it, there are some people who without ever hearing the Truth experience it spontaneously. But such people are very rare indeed. All that I write in this book is what I have learnt & understood from the teachings of the Sage known as Bhagavan Sri Ramana Maharshi, who was one such extremely rare being who experienced the Truth spontaneously without ever having heard or read anything about it.



*Sri Bhagavan Ramana Maharshi*

## Reality, verbal hints 01

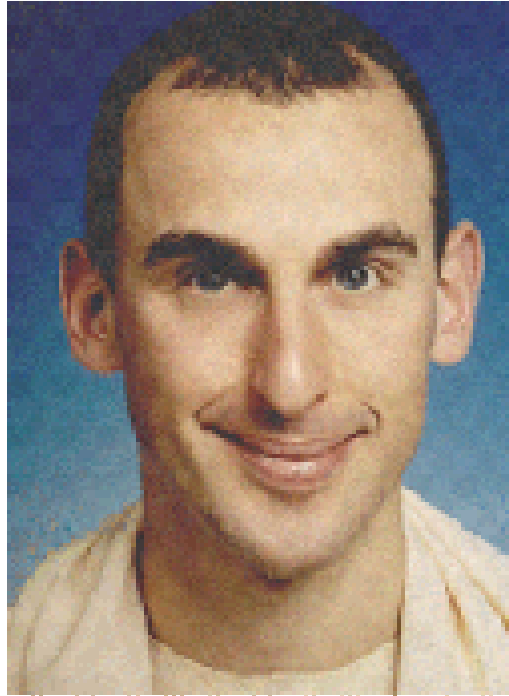
[A new series, following some illness, continuing after NMT, No-Me Teaching. In subsequent postings, the previous installments within NMT will be continued from time to time, following each new addition to "Reality, verbal hints".]

It has often been well said that Reality is beyond words. Words at best can only be hints, pointers. Necessarily then, a verbal phrase pointing toward Reality must in itself be full of contradictions, cannot be Real in itself. For the same reason, transmission of the Teaching has sometimes been depicted as occurring in a Silence that hangs potently between a Master, a Guru, & attending disciples. Again however, that scenario, it's description, is also full of contradictions. To avoid endless loops of the attempted explanation, these contradictions have to be taken for granted, while verbal hints can be composed as simply as possible.

Reality, Non-Dual Reality, can be truly said to be stranger on upon 1<sup>st</sup> hearing than the strangest science-fiction. In short there is only One, one "entity" if you will. But there being only One invalidates all numbering, including the number 1. There being only One, also invalidates parts of speech like nouns & verbs, including "entity" & so on.

A good synonym for Reality could be pure, formless Consciousness. A respectful name for Reality might be God. Perhaps the most direct verbal hint, or name for Reality, is the innermost experience of "I" or "I exist".\*

[\* British colonial English, as it came down as another language in India, seemed to favor the expression "I am". But here we favor the expression "I exist", the intransitive form of the verb "to be", rather than the more transitive form "I am" as in "I am a man / or / woman."]



*Ramana's disciple: Master Nome*

## Reality 02

Reality is non-objective. In a sense then, Reality is more subjective. But "subjective" strictly means the opposite pole to "objective". But if there is no objective there is no opposite pole, no pole at all. "Trans-subjective" might be one way of expressing it, or again simply non-objective.

The most inward sense or experience of "I exist" somewhat describes this non-objective Reality. On the other hand, all that is objective is a thought-form. Thought in aggregate is considered to be a defined Mind. But neither thought nor Mind subsist in Consciousness, being passing bits of "nothingness", & only the underlying or sole-existing Consciousness, Reality continues.

What about the World? What about a Universe? The World or Universe is made up of objects, just like those around us. Each objects is assumed to emit or reflect signals: light & color, heat, texture, shape, form of various kinds. But each potentially Sense- signal is only assumed to be there, just as the objects are assumed to be there, because of the Sense experience excited by those signals.

Looked at closely, however, the Sense experience is a matter of nerve signals. Nerve signals are matter of electro-bio-chemical interactions. These are ultimately relayed to a Brain consisting of more nerve cells. And the entire electro-bio-chemical result is considered by some to be the "physical representation" of thought. But this is only an assumption.

The thought we know is not physical. Now the thought we know is however in Time. But Time itself is a thought when carefully look at. If not being contemplated or pondered, a thought has a beginning & an end, with a middle between the two. If being contemplated or pondered, beginning of the thought would itself be a thought. The end of the thought likewise. With that not being the case, the beginning & an end are not made of anything. In any case, the middle of a thought could not be said to be anything either except Consciousness itself.

Putting aside the inexplicable, passing "nothingness" of thoughts, all that we can be sure of is Consciousness. Not thoughts, not Senses, not Sense signals, not form, not objects, not World, not Universe, only Consciousness.

What makes thoughts apparent is their limited duration in Time, & the fact that each is a "dyad" a "dipole" of objective thought & reference – "me". A thought of "bad" is bad for me; good for me; near me; far from me; important to me; etc. More of this Ego–me at a later point.

If just a bunch of words, the foregoing could feel kind of empty & out of touch with the vividness of experience. But that stray thought would only be based on the assumption that the "objective realm" is active actually real. We could never prove that were so. And as will be developed in following installments, there are strong indications for trusting that the objective realm is simply not there. This just has to be put aside for later examination. In any case, the vividness of experience is always in the formless non– objective, because there is no objective realm.

So all of the existence is the Existence of Reality. All experience is Consciousness. All that we want is the Bliss, the Happiness, the Love that is identical with Existence & Consciousness, which is Reality.

Even when we feel lacking in what we want, the clear reference goal of perfect Happiness & Love is always with us, as a comparison to what we seem to have at the moment. All that vividness of present Existence & Consciousness, of Happiness or happiness that is seems to be lacking, all that vividness is in the non– objective, formless Consciousness – Reality.

Only if such be put posited in the objective realm, does it seem that the words hint at something empty & dry. But actually the words hint at what actually is experienced, but not correctly understood. Various points need to be supported & developed, as will occur in future installments.



*Sri Shankara*

### Reality 03

Since the Teaching of Non-Duality, as introduced here, bumped up against the hypothetical issue of credibility, it serves our purpose to jump into a palliative analogy – the analogy of the Dream.

The succession of dreams during a night's sleep have been compared to the succession of dreams & lifetimes in the Waking State – apparent Reincarnation, when actually we Reality continues as Consciousness alone. Taking the Dream at face value, the Dream is a good *analog* for the WakingState. There is a Dream–World, there are Dream–Objects, there are other sentient beings, & typically one central Protagonist – "me", as I may be in a given Dream.

Again the Dream–Objects are only inferred from the Dream–Sense signals in the Dream, the Dream–Senses from the Dream–nerve signals, the Dream–thoughts so interpreted, and so on. We know from the Waking State perspective, that the Dream is unreal, despite apparent objects, Sense signals senses, nerve signals, Mind, thoughts & central character. Every Dream comes to an end, as does every Life in the Waking State.

In this sense, a Dream can be seen as a hint, a suggestion of how the Waking Life could seem Real & yet not be real; how it could be purely mental, made of thought, insubstantial thought; & therefore existing only in & as Consciousness.



*Dakshinamurti (primal Guru)*

#### Reality 04

In the Reality 02 installment, the following small paragraph initially made an important point, and a promise of future follow-up which begins here.

*"What makes thoughts apparent is their limited duration in Time, & the fact that each is a "dyad" a "dipole" of objective thought & reference – "me". A thought of "bad" is bad for me; good for me; near me; far from me; important to me; etc. More of this Ego–me at a later point."*

This being one such "*later point*", it may help to begin with the common analogy for pure Non-Dual Consciousness, that of it being a vast, in fact infinite Space or shoreless, bottomless, topless Ocean. As if a ghostlike thought, a wave or eddy in this Ocean or Space of Consciousness, imagine there appears the *notion* of "other", an impossible "other" in a Non-Dual in which there is no "other".

One Sanskrit term for Absolute Non-Dual Reality is *Brahman*, another is *Sat–Chit–Ananda*, Existence–Consciousness–Bliss. At the same time, that Reality, identical to *Brahman*, is said to be the Absolute Non-Dual Self, *Atman*. But with the *notion* of "other", a strange inversion seems to occur. The vast infinite, *Ananta*, that is the Self, *Atman*, seems to shrink

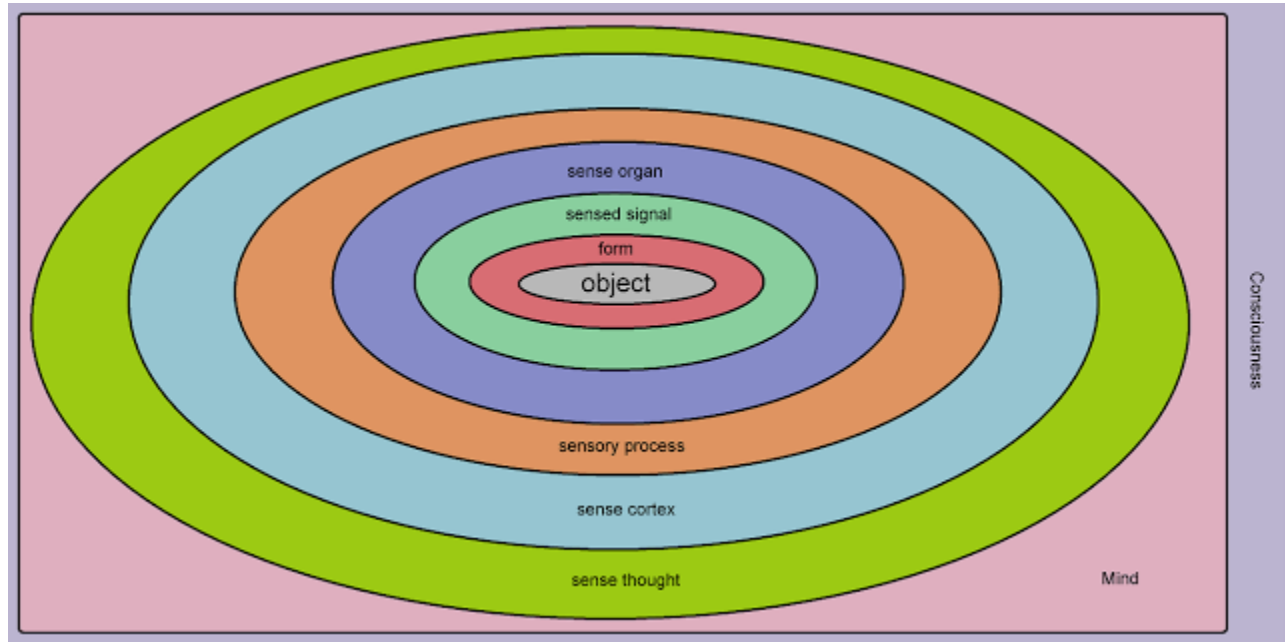
to the infinitesimal *bindu*, bound–point, of *aham*, Ego–me, or Ego– I. The remaining infinite space or ocean of reality correspondingly becomes idem, this. That seemingly objective "this" flees further from Non-Duality, becoming dual, multiple, plural, diverse in ever so many ways – filled with objects & energy fields, & so on. This occurs "inwardly" as a Mind full of thought, as Minds filled with many thoughts; & outwardly as the Universe – objects conceived, & apparently perceived, as objective thoughts.

Beyond all such analogies, this apparent split of Non-Duality into Duality, is the essence of Creation, Illusion, & ultimately, false Bondage to the vagaries of apparently objective existence as a Body & a Mind.

The above repeated "*dipole of objective thought & reference – Me*" is the essence of this split. The Buddhists included such among the various meanings of "Dependent Origination". Western science & technology later came to call this "boot–strapping" – as in "lifting oneself up by one's bootstraps". Such a fanciful defying of Gravity, by pulling one's feet off the ground, indicates a perplexing self– generation of 2 opposite Poles out of nothing.

In Quantum Physics, the Void can seem to give brief birth to opposing *virtual* particles in much this manner. Some theories even posit an original *Big Bang* in this manner. When we start up the computer, we say that we "booted", as in "boot–strapping, where one code simultaneously self–generates another & *vice versa*, until the Operating System starts.

Whatever the term, or Analogy, Dependent Origination, or Boot–strapping, can be a helpful indication of this apparent, above-mentioned split from Non-Duality to Duality, from *Atman* to *aham–idam*, Me–This. This very manner speaking will be the topic of our next installment.



## Reality 05

In previously describing the apparent split from Non-Duality to Duality, from *Brahman–Atman* to *aham–idam*, Me–This, the Western technical term "boot–strapping" was introduced, as well as a link to one of the meanings of the Buddhist term Dependent Origination.

While no particular expertise in Buddhism is claimed here, Dependent Origination is used in a number of ways. Even in Hinduism there are many schools including *Vedanta*. Within *Vedanta* there is a number of schools including *Advaita Vedanta*. Within *Advaita Vedanta* there are number of gradations, including the position represented here which is *Ajata Vada Advaita Vedanta*, the No– Creation school of Non-Dual Reality.

In any case, one application of the term Dependent Origination describes perception as a bootstrapping of mutually self–generating terms or stages between Object & Subject. The Object is seen to be within Independent Origination with & in a certain sense, the other side of the "coin" of the Object–Form, by whatever Sense–Form is indicated.

Form itself the 1<sup>st</sup> of the *skandhas* in this particular scheme of Dependent Origination. Form is in mutual interdependence & in fact identity as one side of the "coin" for which other is Sense–Perception. The 2<sup>nd</sup> *skandha*, Sense–perception is in turn the other side of the "coin" for the 3<sup>rd</sup> *skandha* Specification or discrimination of specific characteristics, as in a Species. The 4<sup>th</sup> *skandha*, the other side of Species is Genus, or generalization, the setting of a Species in its category of objects.



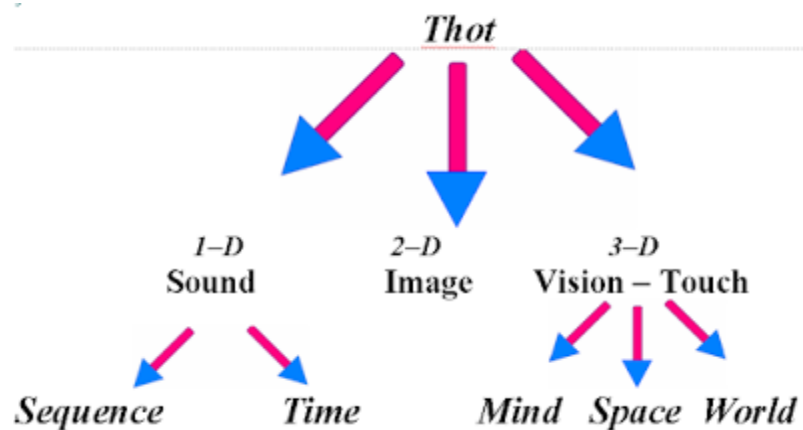
Finally independent origination with Generalization & the foregoing *skandhas* is the 5<sup>th</sup> *skandha*, Cognition which in, which in turn is in Dependent Origination with Subject. So Subject & Object are themselves in Dependent Origination with each other, self-generating, boot-strapping, like *aham-idam*, Me-This.

Whether from one *skandha* to the other or cross all those *skandhas* from Subject to Object, distinctions are only apparent. Each one of any given pair nearby, or distant, is only the flip side of the other as in the Heads & Tails of a "coin". Moving from this particular interpretation of one in Buddhism, we do well to look at an analogy used by Bhagavan Sri Ramana Maharshi within Hinduism, or Tamil *Shaiva Siddhanta*, namely a *Ajata Vada Advaita Vedanta*, or Non-Dual *Shaivism*. The analogy in question is that of they "Uninvited Guest at the Wedding Feast".

A multi-day wedding feast bringing together 2 large families, experiences the intrusion of a stranger known to neither family. But stranger cleverly acts so familiar with one family that the other family thinks he must be their guest. That other family in turn treats him well, thereby giving the erroneous impression that this uninvited guest is a known to their actual family.

And so each family is mistaken, assuming the "guest" to be connected with the other family, when actually he is unknown to both of them. When someone finally gets suspicious & inquires into his identity, [like inquiring into the identity of the Ego in *Atma Vichara*, Self-Investigation or Self-Inquiry], the stranger, like the Ego vanishes. This is the point of Sri Ramana's analogy.

At the same time the erroneous relationship, mutually boot-strapping from one false assumption to another, is a fairly good analogy for Dependent Origination, boot-strapping, the split from Non-Duality into Duality, where neither term has standing on its own, neither has reality of its own.



## Reality 06

In this installment, we wrap up the current "theoretical" aside, prior to taking up more pragmatic matters of spiritual practice in succeeding episodes. The final item in our current analogies for the split from Non-Duality to Duality, from *Brahman–Atman* to *aham–idam*, Me–This, is a brief exploration of the *Ananta–bindu* Duality, Infinite Space & the dimensionless Point of Reference.

One fanciful discussion could compare the ancient *Number–Line* & later, René Descartes' 2–Dimensional, 2–D "graph" to a simple model for the Duality of Mind. The Egyptians used the knotted anchor rope as a ruler for construction of their pyramids. This 1–Dimensional, 1–D *Number–Line* is seen expanded into 2–Dimensions, 2–D, in the knotted fisherman's net. This kind of 2–D "grid" appeared in early Grecian Latitude & Longitude, Geodesy. Preserved as an idea by Islamic philosophers, the very same grid in *European – then – Islamic – then European* Spain gave birth to architecture, perspective, & other Realism's in Renaissance art.

Descartes generalized the "graph", but 1<sup>st</sup> we can look at the 1–D *Number–Line* as a model 1 model for Mind, in the sense of a "train" or sequence of thought. Each knot or Point on the line is a thought, or the abstract underpinning of thought – moments of Time. The central Point, Me, or Ego, is the Reference for each thought in the stream. As originally stated in "Reality 02 & 04":

*"What makes thoughts apparent is their limited duration in Time, & the fact that each is a "dyad" a "dipole" of objective thought & reference – "me". A thought of "bad" is bad for me; good for me; near me; far from me; important to me; etc. More of this Ego–me at a later point."*

That central Point, Me, or Ego, is the central Reference or Origin for each thought in the stream. The abstract underpinning of thought – moments of Time has "Now" is the central Reference or Origin for each moment of Time.

In the realm of Sense perception, the 1–D stream of Sound also has is the central Reference or Origin for each "note" or syllable in the stream.

Now just as there is some 2–Dimensional aspects to the Auditory sense of Sound, the Mind has a 2–D aspect in what could be taken as the imaginary Screen of the Mind.

Likewise the Mind has a 3–D aspect in what could be called the imaginary 3–D Theater of the Mind. But in each case, Me, Ego is a central Reference Origin Point. All other Points in 1–D, 2–D, 3–D only have meaning as a Dependent Originating Duality referenced to Me.

Moving our Analogy back to Descartes' "graph", each point in the Coordinate Space, Infinite *Ananta*, is given a numerical address such as (x, y) in 2-D. In that notation, the central Origin of Reference has the address (0, 0) in 2-D. For the 1-D aspect of Mind, or Time, or Sound, the central Origin is simply (0). In the 3-D Theater of Mind, the central Origin of Reference is the address (0, 0, 0).

The point of using these Analogies is to provide some "concrete handle" on the *aham-idam*, Me-This, Duality & to use the *Ananta-bindu* Duality, Infinite Space & the dimensionless Point of Reference to highlight the illusory inversion involved.

Finally, just as Now became the central Origin of Reference for the abstract underpinning of thought stream, & also appeared for Sound, so too Here becomes the central Origin of Reference in the 2-D Screen of Mind & in the 3-D Theater of Mind, as well as in 3-D Space, & the World itself.

The World brings up an interesting issue in that the Body could be considered the central Origin for all other objects. But the Body is not a point. So sometimes the Origin "point" is really a smaller Coordinate Space in itself. Inside of that Body, that smaller Space could on turn have some central Point in a Brain to be a smaller Origin Point.

But on the scale of the World, or the Universe the Body is a Reference Origin Point for Objects in the World. This peculiar duality of extended Origin Points being small Coordinate or Container Spaces in themselves.

In this Macro-Origin / Micro-Container Duality, we see that one's "Vicinity" that surrounds Here serves that role in the larger scale of the Universe. Likewise one's Lifetime serves a dual role of Macro-Origin / Micro-Container in the range of Time. These peculiarities of infinite Container Space, dimensionless Point of Origin, Coordinate Points referenced to the Origin, & dual aspect Macro-Origin / Micro-Container "Vicinites" – all this displays remarkable similarity in all the Analogies.

These are Analogies for how the Mind conceives itself, the flow of Time, the stream of Sound, the expanse of imaginary Vision, the Theater of Space in the Universe of Objects. The same illusory Duality is repeated throughout.

And so goes our current "theoretical" underpinning. In the next installment we apply some of this to pragmatic spiritual practice.

Point – 0-D Space, e.g. Origin, Coordinate Point	
Line – 1-D Space, e.g. Axis,	Time Line
Screen – 2-D Space	
Space – 3-D Space	
Space-Time – 4-D Space	
	0-D Origin = .
	1-D Origin = (0)
	2-D Origin = (0,0)
	3-D Origin = (0,0,0)

Cartesian Coordinate Space & Reference Origin, Axes & Points				
1-D Spaces				
Container Space	Origin	Axis	mini-Container / macro-Origin	Sense
Thought Sequence	Ego		Personality	Sound
Time Line	Now	Time	Lifetime	Sound
2-D Space				
Container Space	Origin	Axes	mini-Container / macro-Origin	Sense
Windshield Screen of Mind	Me	Vertical Horizontal Deep	"I"- Image	Vision
3-D Spaces				
Container Space	Origin	Axes	mini-Container / macro-Origin	Sense
Theater of Mind	Individual	Vertical Horizontal Deep	Personality	Vision
Space	Here	Vertical Horizontal Deep	Vicinity	Vision
World Universe	Brain	Longitude Latitude Altitude	Body	Vision Touch

## Reality 07

How can the previous "theoretical" underpinning be parlayed into pragmatic spiritual practice? Well, some may skip the next step, after finding it too difficult. But making some headway here is of an estimable value. The point being: the World, the Universe is not real. We mentioned that only Sense–perception thoughts are actually directly experienced, with no proof that there are all the objects of the Universe that they pretend to perceive. The analogy of the Dream was briefly introduced, & will appear again here from time to time. Finally the structure of the Mind, even in some mathematical terms, was initially

explored. The Mind tends to be felt as some kind of vast, empty "Container Space". The false Ego–self is felt to be the center Origin for the Space if the Mind.

For the stream of thought, the Mind is a 1–D *Number Line*, like Time or the sequence of Sound. For the Imagination, there can be there can seem to be a 2–D Screen of the Mind, or a 3–D Theater of the Mind. In whatever Dimension, the empty Container Space has each object or Point in it referenced to the central Origin. Each Point has meaning only in terms of that Reference Origin. So for all of the supposed Perceivers of the Universe, there is a uniquely different Universe that each perceives, being only the referenced Sense–perception thoughts, differing for each Ego Reference.

And then there is the similarity between this empty Space – central Origin scheme seen, seen not only in 1–D Mind, but also in 1–D Time & Sound. In 1–D, Now takes the form of the Ego for the central Reference Origin in Time. It is Here that takes the central Reference Origin in or Ego form for the 2–D Screen of the Mind, the 3–D Theater of the Mind, & 3–D Physical Space.

And again, the Body takes the extended Reference Origin position as the center of our own World, our own perceived Universe. The value in seeing through the apparent "reality" of the World is that it is in the World that we erroneously look for our Identity which is actually only pure Existence. It is in a World that we look for Reality which is actually just pure Consciousness. It is in the World that we look for our Bliss, our Happiness, our Love.

As a repository for Identity–Existence, Reality–Consciousness, & Bliss–Happiness–Love, the World as an external supposed Source that can never deliver. Happiness is the very nature of the Absolute Self, *Atman* which is *Brahman*, The Absolute. To remove one's seemingly fundamental belief in a World, a Universe, is to remove the objects of Attachment & false seeking of Happiness, or its loss as Suffering & Aversion.

Likewise, for Reality & Identity in that World. For those who put off this Discrimination & Detachment, they may instead see the "World" as an aspect of God with Form, while remaining devoted to *Brahman*, God without form. But to dispense with the World is cleaner and more direct.

So it is, that in this installment we look a little further into the denial of the World, as a an initial pragmatic spiritual practice. Ultimately we want to explore the Ego–Me & find it to be nonexistent, thereby discovering instead the true Absolute Self, *Atman–Brahman*. But seeing past the World removes the underpinning of binding & blinding Attachment, & is a good beginning for true spiritual Discrimination of the unreal from the Real.

The world is also that which is the host or home of the material Body. Those trillions of separate cells that somehow coordinate to provide one active character, one apparently

thinking Brain, that Body, to be further discussed as we proceed, is – this is fundamentally part of the World.

But how can all those trillions of cells somehow coordinate to be one body, with quadrillion's of neural connections that serve as a Mind that can think. As we will so often say, one is "not the Body." One beginning for this realization, is that there is no World, no Universe.

Not only is the Body made up of quadrillion's of neural connections among trillions of cells, but across the Universe, at least the *Relativity*–limited, only knowable Universe, is said to be made up of  $10^{80}$  *quantum* particles that go into the makeup of Plasma, Atoms, Molecules, Stars, & Planets.

But between each Atom there is a empty Void of Space, Parmenides, Zeno, & Melissus, the Eleatic Greek philosophers Sages argued at length against the impossibility of Void "nothingness". For "nothingness" is not "some thing". They argued against the contradictions in an empty Gap or Void between atoms. In fact within Space or within any conceived *Continuum*, the Gap between 2 discrete entities *A* & *B* is neither *A* nor *B*, nor anything else. The Gap simply does not exist. This does not argue against *Continuum* as much as it argues against its opposite *Discrete* Spectrum, for Analog against Digital, for Relativity against Quantum Mechanics.

We further know that the Atom itself is largely empty. If it were the size of a Sports Stadium, almost all the Mass would be in a Nucleus which would be a tiny Grain of sand in the middle of the field. If that Grain of sand, that Nucleus, were it is itself a Sports Stadium, then that the Mass contributing *quarks* that make up each a Nucleon would themselves only be tiny grains of sand in each Nucleon – Sports Stadium.

Atoms are so tiny & so numerous that if the entire Earth were carved out hollow & stuffed to the brim with Grapes, the hollow Earth would hold as many Grapes as we gaze upon the thumb of one hand. With all of the emptiness & all of these impossible Void Gaps, the *objective* Universe is not plausible, never mind the suspicious Container Space – Origin structure so often repeated, & never mind the Ego– referenced Perceptual thoughts which are all that we seem to experience.

And taking any *quark* or quantum particle, we cannot assume it is a "solid" thing anyway, emptiness aside. The Quantum Mechanical Wave Function that describes the concentrated Energy known as Matter does itself only consist only as "Probability Amplitudes" in an unreal realm of what Aristotle called a Realm of *Potentia*.

Only when observed by Consciousness, according to the original Copenhagen Convention in Quantum Mechanics, only then for a moment of Observation does the Wave Function

"collapse", & only then does the Quantum take on momentary material "existence", seemingly. So Matter is only abstract Probability Amplitude in an unknown, unreal Realm of *Potentia*, becoming so-called "real" only instantaneously, during conscious Perception.

Within the vast empty Space containing Matter are the impossible Void Gaps. Whatever could "be" in aside from that Void Gap is only known as a referenced Sense–perception, and all that is just as a Dream known only in the Mind of the seeming dreamer.

Seeming Waking State experience, philosophically examined in ways like this, can prefigure direct Detachment from a Universe & thus propel one's spiritual practice by erasing Attachment & fall seeking for Happiness, Reality, & Identity in a World.

Or else, seeing the World as God–with–Form, we can proceed to the next spiritual step as, as we do in the next installment, by looking at the Body that houses the Sense organs that presumably capture in Sense–perception, (*but only in thought*), the objects of the Universe. Aside from the individual Reference Origin, different for each apparent Observer, we will further explore the implausible Identity of the Experiencer of the Waking State, the apparent Waking State Body.



## Reality 09

Aside from Sense–Perception, other activities of Mind could be considered to be Conception. In Sri Shankara's *Bhashya* to the *Karika* composed by his Param–Guru, Gaudapada on the *Mandukya* Upanishad, the great Sage Shankara expands on a reference to "4 quarters", as comparable to an analogy based on an ancient Indian coin, one with 4 sectors, each of a different metal.

In ancient days when coins were hammered together in small numbers, a copper Penny could perhaps be the basis for a Nickel 5 cent piece by adding 4 cents worth of nickel metal around the original Penny. This composite nickel in turn could be up-valued to a Quarter by hammering an additional 15 cents worth of Silver around that Nickel.

Finally, the Quarter could be set within a gold \$1 piece, from decades past. The net effect could be envisioned as a bulls-eye of concentric metals, representing concentric realms.

The overall gold would stand for Enlightenment, Consciousness, the 4<sup>th</sup> State, *Turiya*. Such stands for the background of silver Quarter, which in turn could stand in for Mind-less, Deep, Dreamless Sleep State of dormant Primal Ignorance, *Avidya*, appearing within Consciousness. Likewise the 5 Cent nickel represents the Mind, or the Dream State, again contained within the silver Quarter. Those portions of Mind, other than dream-like Conception, could stand in for all Perception constituting a Waking State, the copper Penny. Within the Nickel each bit of Penny is an apparent material Perception/Object in the Waking State.

The point of Shankara's analogy is that Consciousness is the background of all experience & Existence. Ignorance begins with the *aham-idam*, Ego-me / Duality. Mind activity seems to appear like a Dream. As in the Dream State which is composed solely of Mind's Conception, so too is the Waking State composed solely of Mind's Perception. Like copper within nickel, the Waking State Perception appears sporadically within daydream Conception Nickel. As Dream appears sporadically within Deep, Dreamless Sleep, so do Concepts appears sporadically within the Gaps between thoughts. Like Perceptions amid Concepts, so is the Waking State of Perception only an especially vivid & consistent Dream State.

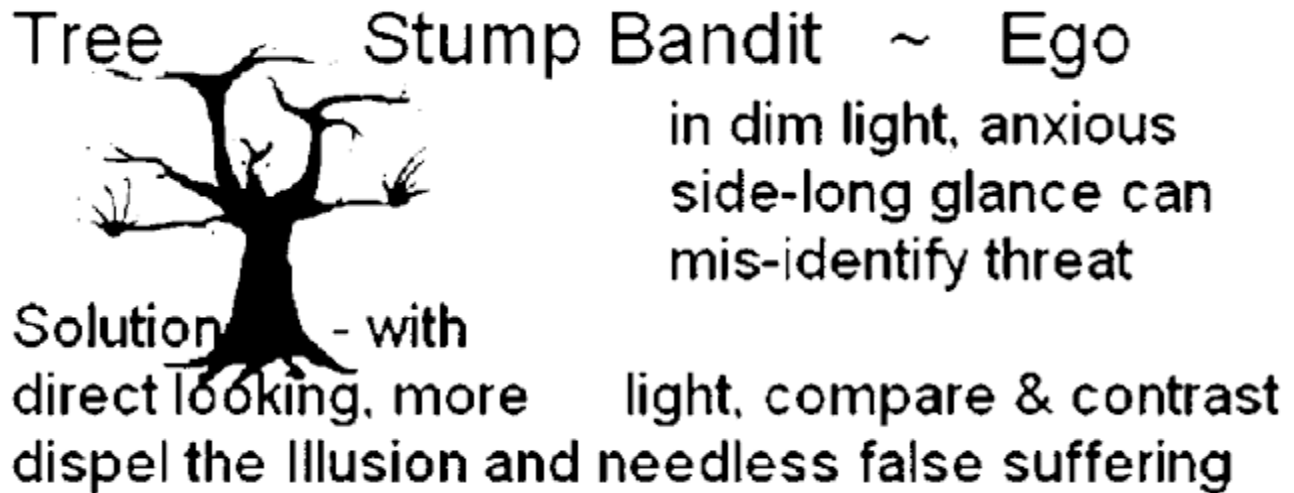
In this way the Universe and the Body are within the Mind as Sense-Perceptions, along with all the other dream-like Conceptions and imaginations of the Mind. Mind is only a collective term for the bundle of thoughts, each thought an insubstantial nothing within Consciousness., All thoughts are referenced, based on the primal Ignorance of the *aham-idam*, Ego-me / Duality.

Just as dis-identification from the Body constitutes much of Enlightenment, dis-identification from the Mind would be even more inclusive. But the Body is such a persistent Illusion, that hoping for dis-identification from the Mind without prior dis-identification from the Body might not be a wise course in spiritual practice.

Ultimately dis-identification from the primal Ignorance of Individual Identity, Ego is tantamount to Liberation. But in this installment, with the Coin analogy, the emphasis has been dis-identification from the Mind, the bundle of thoughts, were each thought is objective, though subtle, and not the truly "trans-subjective" *Atman* Self. Each thought is referenced to the Ego as its Origin. Whether it be subsidence of thought, or disbelief in the



reality of thought, transcendence of the Mind, that still deeper mis-identification, is essential to Enlightenment.



### Reality 10

Transcending the Ego goes deeper to more subtle mis-identifications than the obvious outward distortions of Pride, Arrogance, Vanity, Selfishness, & so on. Liberation from the very sense of being an Individual, from the very sense that there ever could be an Individual is more to the point.

Like the ancient teachings of the Vashista & Sage Ribhu, & Shankara, the more contemporary Ramana Maharshi taught dis-identification from the Ego as *Atma Vichara*, partially translatable as Self-Inquiry. Additional meanings & nuances would be included in terms like Self-Reflection, Self-Examination, Self-Investigation, or Self-Scrutiny of our fundamental & essential awareness "I exist" with concentrated power of attention.

When the illusory Ego-I cannot be found, then related terms like Ramana's *Atma Nishta*, Self-Abidance or Shankara's *Sva-svarupa-anusandhana*, Self-Attention indicate the Real "I", *Atman* that remains in non-objective focus, like unseen Eyes that we know because we are seeing.

As in the 1<sup>st</sup> pamphlet published that contain containing Sri Ramana's teachings "Who am I ?" is one indication of the direction of *Atma Vichara*, purely subjective or, or better yet, non-objective. "Whence am I ?" or "Where does this sense of I arise ?", (or not arise, in truth) indicate other aspects of the inner investigation. Since our seeking of Identity, Reality, Happiness is never-ending it can be truly said that all questions really come down to "Who am I ?"

When we attempt to turn our attention away from all objects & towards our fundamental awareness "I", we are surrendering or denying our individual self, our Ego. At the same time investigating, seeking to find, probing the identity of the ego I, none is found but behind it as it were an all-around the true I the self is the only reality. In that sense Self-Inquiry serve to direct the attention from the *objective* to the more *subjective*, & ultimately to the fully "*trans-subjective*" Reality. More will be said in succeeding installments, but it is sufficient for the moment that we introduce one the several analogies classically used around the topic of Self-Inquiry.

The Analogy of the "Tree Stump Bandit" analogy utilizes the experience of rural country folk in a dangerous region with bandit or attackers of any kind who might be lurking in the dark forest to pounce upon a passerby. Wary of being caught the rural person might barely pick up the outline of tall tree stump, just vaguely in the corner of his eye, in blurry limits of peripheral vision. Glancing obliquely in the dim light, through fear, the rural person cannot clearly see the true nature of the Stump. Glancing obliquely in dulled discrimination & focus, through the Ego, the we cannot clearly see the true nature of the Self.

More light would help the traveler to recognize the Stump for what it is, not a bandit at all. More discriminating awareness would help us to recognize the Self for what it is, with no Ego at all. Reducing fear & attachment to a security that can yet never be guaranteed can attenuate tendencies to hallucinate. Reducing all self-concepts & attachments can further attenuate tendencies to identify the Self as the Ego.

Analyzing the actual likelihood of a bandit's presence at that time & place can be helpful, to a limited extent. Analyzing the preposterous contradictions inherent in the Ego-idea can be helpful, to a limited extent.

Immediately helpful it would be to face the Stump directly & examine it without oblique peripheral vision. Immediately helpful it would be to directly inquire into the nature of the Ego to recognize its unreality & make it vanish.

Facing the fear, the "bandit" initiates best self-defense & is in the "same direction" needed to recognize the stump. Inquiring into the nature of the Ego initiates release of concepts & is in the "same subjective direction" needed to recognize the Self.

Specifically in term if the Body, looking with blinders, the apparent Body [*only a jumble of perceptions of such*] is taken, in a "side-long glance" to be a "marker", a symbol for oneself. But in truth the Body is only an innocent "Tree-Stump", an inert object. Instead of being the physical actualization of the "Bandit", the Ego, this Tree-Stump Body is not a real Ego-thief, stealer of Happiness & producer of Suffering.

More light [Consciousness] would help the traveler to recognize the Stump for what it is, not a Bandit at all. More discriminating awareness [Discrimination] helps one to recognize that the Body is not a knower, a "thief", & to recognize the Self for what it is, with no Ego at all. Inquiring into the nature of the Ego initiates release of concepts & is in the "same subjective direction" needed to recognize the Self.



### Reality 11

Transcending the Ego through *Atma Vichara*, Self-Inquiry was described by Sri Ramana as "like gazing into vacancy or a dazzling crystal or light." He added that: "If the Mind is distracted, asked the question: To whom do these disturbing thoughts arise that takes you back to the I promptly. At the end of practice the Mind returns to the present normal state."

"When Unity is replaced by a variety of phenomena perceived, this is called the outgoing Mind. The In-going Mind is called the resting Mind. The process exhibits feeling predominantly. By force of will with strong faith in the Truth of the Master's teaching to that effect, all sorts of thought cease when the Mind is turned inward."

*It is not that you become That, as if you had the power to break off from it & return to it at some later date, but, rather, That, the Absolute, is the solitary Existence always, & That is what you are. This is true to such an extent that you are not a part of it, nor is it a part of you, but rather the Self is the Absolute, & the Absolute is the Self; the Absolute is not other, & the Self is not other.*

Master Nome

### Analogy of the "Snake & Rope"

Jungle environments provide cobras, asps & other poisonous vipers that terrify the human population to an extent that any elongated sinuous form like a *Rope* lying in a dark corner. Seeing through the understandable concept of fear, the jungle inhabitant cannot clearly see the true nature of the *Rope*. Seeing through the unnecessary concept of Ego, the *Samsaric* [typical less spiritual] being cannot clearly see the true nature of the Self, the Absolute Reality of Pure Being & Consciousness. Seeing through the fear, the

inhabitant imagines a dangerous *Snake* where there is only a *Rope*. Seeing through the Ego, we imagine a World where there is the Self alone.

Unless the jungle dweller can release the assumption of a Snake, the false superimposition, it is not possible to perceive the Rope. Unless the individual can release the assumption of an Ego & a world, the false superimposition, it is not possible to perceive the True Self. Dispensing with the Illusion of the Snake, nothing more is needed for the Rope to be clearly known for what it is. Dispensing with the Illusion of the Ego, nothing more is needed for the Self to be clearly known for what it is. Shining a bright light into the dark corner to illuminate the supposed Snake can facilitate recognition of the Rope.

Shining a bright light of Guru's instruction & Self-Inquiry into the dark corners of the Mind to illuminate the supposed Ego can greatly facilitate recognition of the Self. Rope –Snakes cannot be seen in broad daylight, nor Rope itself in thick darkness.

In broad daylight a Rope does not look like a Snake. The Rope itself cannot be seen in thick darkness; so there is no chance of mistaking it for a Snake.

Only in dim light, in the dusk, in light darkened by shadows or in darkness lighted by dim light does a Rope mistakenly seeming to be a Snake.



## Reality 12

Methods of "Self-surrender" & "Self-denial" are equivalent to Self-Inquiry, so long as Individuality, Ego is *erased*.

Self-Inquiry does not change the reality of the self, but only reveals it.

It is clear that one thing can never change into another without the destruction of its essential form.

If its essential form is destroyed can the thing remain over ? Unless it remains over how can it be said that it has changed into another, since its identity is lost, and there is nothing to connect it with the new thing ? Thus a thing can never undergo a change. Consciousness as the only changeless principle. It is the changeless nature of Consciousness that is falsely attributed to the objects of Consciousness.

Duality, or multiplicity is the only in the object of Consciousness The perceiving Consciousness is one and the same throughout. But because Consciousness is commonly seen connected with the objects, change is attributed to that also by delusion. Objects can never cause any change in Consciousness. If Consciousness changed, it could not perceive the variety of objects. Objects undergo that change called destruction. Consciousness alone is changeless. Body, Sense-organs, Mind, Will, & Intellect come under the category of

objects. On account of the inability to see them simply as objects, one supposes them to be changeless through delusion.

Being always the Knower, one can never come under the category of the Known. Even the word Knower is wrong, because the changeless Knower is Knowledge (*prajnanam*) Consciousness itself – not an embodied being.

### Illusions like Time & Motion

*Motion* is one graphic example of change for which physical examples of Dependent Origination abound, such as *wind* which loses all existence in the absence of *motion*. Change & Time are both required for *motion*, which in itself is never experienced. The Quantum particle trajectory images in a Bubble Chamber are the still cartoon & cinema frames sequenced to induce a sense of *motion*. All of these closely parallel the static sense Perceptions which the Mind "smoothes out" to create a sense of *motion*. This is much in the same way that the Mind "smoothes out" the black spot on the white page. The eye loses vision of the spot when that spot is aligned to the optic nerve's entry on the retina. But by optical Illusion the Mind views continuous white by assuming that the unfocused spot most likely resembles the background, that is the white page.

In just this way does the Mind "smooth out" the sense of motion and the entire World process for that matter. Traditional Indian analogies for such an Illusion include the imagined Snake seen in the coils of a dimly lit Rope. Likewise there is the fearsome ambush in the night felt to be coming from the peripheral sighting of a Tree Stump in a dark forest. No one actually sees the *motion* of the Sun or Moon across the Sky, those processes by which we chart Time. We only presume its slow progress by comparing positions at different times. When we examine the record of past Memory to find it to be

### Sri Ramana:

"You refer to sound, taste, form, smell, etc. True, the realized Sage appreciates the distinctions, but he always perceives & experiences the one Reality in all of them. That is why he has no preferences. Whether he moves about, or talks, or acts, it is all the one reality in which he acts or moves or talks. He has nothing apart from the supreme truth."

*"It is like a Cinema-show. There is the light on the screen & the shadows flitting across it impress the audience as the enactment of some piece. If in the same play an audience also is shown on the screen as part of the performance. the seer & the seen will then both be on the screen. Apply it to yourself. You are the screen. The Self has created the Ego. The Ego has its accretions of thoughts which are displayed as the World, the trees & the plants of which you are asking. In Reality, all these are nothing but the Self. If you see the Self, the same will be found to be all, everywhere & always. Nothing but the Self exists."*



### Reality 13

[based on Ramana Maharshi's teaching]

Know the Existence from the Existence itself. Who remains "outside" to have had Illusion ? One cannot think about the Self. Inquiry to Know that Self is for Abidance in *That* as *That* Existence itself, which is the vision of Truth. To see the Reality which is seeing one's own Self starts by first recognizing the Self's freedom from Thought.

Distinguish clearly Existence from Thought, be it a Thought of the World, of the Body or one of its attributes, of an activity in a World, or of another subtle or abstract Thought. Distinguish clearly what is merely a Thought & what is Existence, because Existence is free from Thought.

To know Existence disentangle the pseudo-connection between the Self, one's Identity, & what ever is thought of. Whatever may be the Thought, it not oneself. One has never thought of the Self, & never will. "I" will know my Self, but never think of myself. There is no reaching the Self.

If Self were to be reached, it would mean that the Self is not here now that it is yet to be obtained. What is got afresh will also be lost. So it will be impermanent. What is not permanent is not worth striving for. The Self is not reached. You are the Self, you are already that. You are ignorant of your Blissful State.

Ignorance [*ajnana, avidya, maya*] supervenes & draws a *veil* [*tamasic avarana*, aside from rajasic *vikshepa* projection or *vivarta* super-imposition ] over the pure Self which is Bliss. Attempts are directed only to remove this *veil* of ignorance which is merely wrong knowledge. The Inquirer is the answer to the Inquiry into the Self.

What is this undeniable sense of Existence ? Certainly I do exist. What is this "I " which is known as myself ? "Where" does this "I "arise from. What is the inmost. subjective background of Self ? Who am I ?

### Space

There is no Space which exists prior to any distinguishing characteristic. If it existed prior to some distinguishing characteristic it would follow that it was without characteristics. But Space is neither existent nor non-existent, nor is it something characterized nor yet with a characteristic.

Objects require a Space in which to exist & Space without objects is neither perceivable nor even strictly conceivable. And so by the principle of Dependent Origination, Space too is a conceptual Illusion. Even the characteristics of Location & Dimension maintain a reciprocal relationship of Dependent Origination with regard to Space itself. Such is much like the mutual interdependence of "wind" & on the other hand "air & movement".

In fact stripped of such characteristics & the objects it might contain, Space is quite difficult to conceive of. This inconceivable essence of Space represents one of the best objective analogies for the indefinable subject Reality.

### Time & Space

As for Space, this imagined background *continuum* for the multiplicity of *discrete* objects is mentally constructed by the Temporal sequence of Visual & other Sensory perceptions.

We note the Time it takes for any Sense mode to scan along an object. We then transform the Time of visual perception, for instance, into the concept of Length & in this manner construct 3–Dimension of Space. Conceiving an opposing" (*orthogonal*) "direction" we scan & extend a 2<sup>nd</sup> direction, & thereby Surface & 2–Dimensional Space. The same scanning process in yet another direction gives us the sense of Volume & 3–Dimensional Space. We previously related the sense of time to a sequence of thought. Now we have a way of understanding how time can be projected into Space, by timing the scanning of Sense perception.

### Time & Multiplicity



The concept. of Space serves as headquarters for all perceivable objects. This resembles our own Body which is the headquarters for our perceptions. One could almost say that Space is the imagined Body of the cosmic Personality, God, or at least the sum total of all consciousness beings. Likewise Time is like the Mind of God, or of all consciousness beings. But if God then appears to be a concept, albeit an exalted concept, there where is to be found the Ultimate or Absolute Reality ? Only as the true "I". the Self, Consciousness.



#### Reality 14

In the Teaching of Non-Duality, the term "World" means everything that is perceived, whereas other mental activity falls in the category of that which is conceived, as in Dream, day-dream, imagination, feeling, etc.

All objects, all activities, all events, the perceived outer forms of living beings, anything in Space & Time, & anything seen, heard, touched, or sensed in any manner.

Transcendence of the World is liberation from Bondage & Suffering in relation to all of those. Putting aside perception of the World allows the recognition of Reality as it really is. Reality is not anything of the World, & is only recognition by Knowledge of the Absolute Non-Dual Self.

Reality is beyond the World, & Self-Knowledge reveals the True Nature of all that is to be the Self.

Detachment from the World & the Senses, dis-identification with the Body, noting the passing, transient nature of all things in the World allows direct experience of the Knowledge of Reality for those who Self-Inquire. They view the World as transitory, as inert, & as a passing Dream. They never expect the World to provide us with our own Happiness, Identity, & Reality.

Happiness, the Bliss of Existence-Consciousness-Bliss, *Sat-Chit-Ananda* is Reality, *Brahman*, non-different from *Atman*, the Self, one's own self. To transcend the World [*like the New Testament's "look I have overcome the World"*] is to remain Blissful at Peace, in Freedom in the Knowledge of the unreality of the World. This is the Self's freedom from the Illusion of the World. This is the perception of Reality, Abidance in wordless Existence.

Happiness is not to be found in the World, but only as the inner Bliss of Existence-Consciousness-Bliss, *Sat-Chit-Ananda*. One's own Identity is not to be found in the World, but only as the Absolute Consciousness of Existence-Consciousness-Bliss, *Chit*. Reality is not to be found in the World, but only as the Absolute Reality of Existence-Consciousness-Bliss, *Sat*. This is true perception, transcendence of the World.

In that the true perception, that transcendence of the World, lies limitless Freedom, unaffected by anything of the World. This is direct experience of indivisible Reality, the true experience for those who inquire to know *Brahman-Atman*, which is the sole existent Self.



## Reality 15

Somewhat unstated in the last installment, was an initial position of granting some provisional reality to a World so that, even examined on its own terms, such a World reveals inconsistencies that point instead to a higher Truth. That rhetorical presumption, for the sake of discussion, is even more the case in the next topics.

Subtle thought cannot touch a material object or material World. So that even if there was a World, thought could not tell us anything true about that World. Those perceptual

thoughts that interpret Sense signals are subject to the same limitation. So that even if the Senses did provide real information about a real World, the perceptual thoughts by which we process that information, could never connect with, really touch an *objective* World. That means we could never prove the actual existence of such an *objective* World. In the absence of such proof even being possible, there is no reason to assume the unprovable reality. There is no reason to think in those terms at all. In addition, even within the assumption of World, by reason of the Checklist points enumerated below, the Self never connects with, never really touches an *objective* World.

### Comparing & contrasting the Self & the World (a partial Checklist):

#### (1) Change

- a) The Self is changeless.
- b) The impermanent World is changeful.

#### (2) Creation–Destruction

- a) The Self is permanent with no creation or destruction.
- b) Each of the objects of the World has a creation, a changeful duration, & a destruction. This is true of all objects & for the World as a whole.

#### (3) Sense–Dependent

- a) The Self does not change as the Senses do. The Self is not changed, being unchangeable Existence & Consciousness, & the Witness of the Mind, including sense thoughts; & also Witness of the Senses. The Self is mere unchanging Being, the unchanging Witness of all the changing Senses.
- b) The perception of the World depends on the changeful Senses. A change in the Senses brings a change in the object, in the World perceived. A change of mode, or state of Mind, yields a corresponding change in the senses & the perceived World .

#### (4) Sense–Perception

- a) The Existence of the Self is not Sense perceived, but is known more interiorly.
- b) The World is composed of innumerable parts & divisions.

#### (5) Multiplicity of Parts & Divisions

- a) The Self is One, partless, & indivisible.
- b) The World is perceived only through the Senses.

#### (6) Form

- a) The Self is has no Form and is purely formless Being.
- b) The World is composed of forms without which there is no World. There is no formless world.

(7) Subject / Knower – Object / Known

- a) The Self is ever the Subject, the Knower.
- b) The World is only the Object, the known.

Therefore the Self has no connection with the World. The Self shares none of its characteristics or qualities. The Self is not defined by the World or worldly things. The Self is not bound by the World or anything of the World. The Self does not depend on the World in any way in order to exist.

That which is true of Existence & Consciousness of the Self is also true of the Bliss of the Self. The 3 are not actually 3, but One & the same.



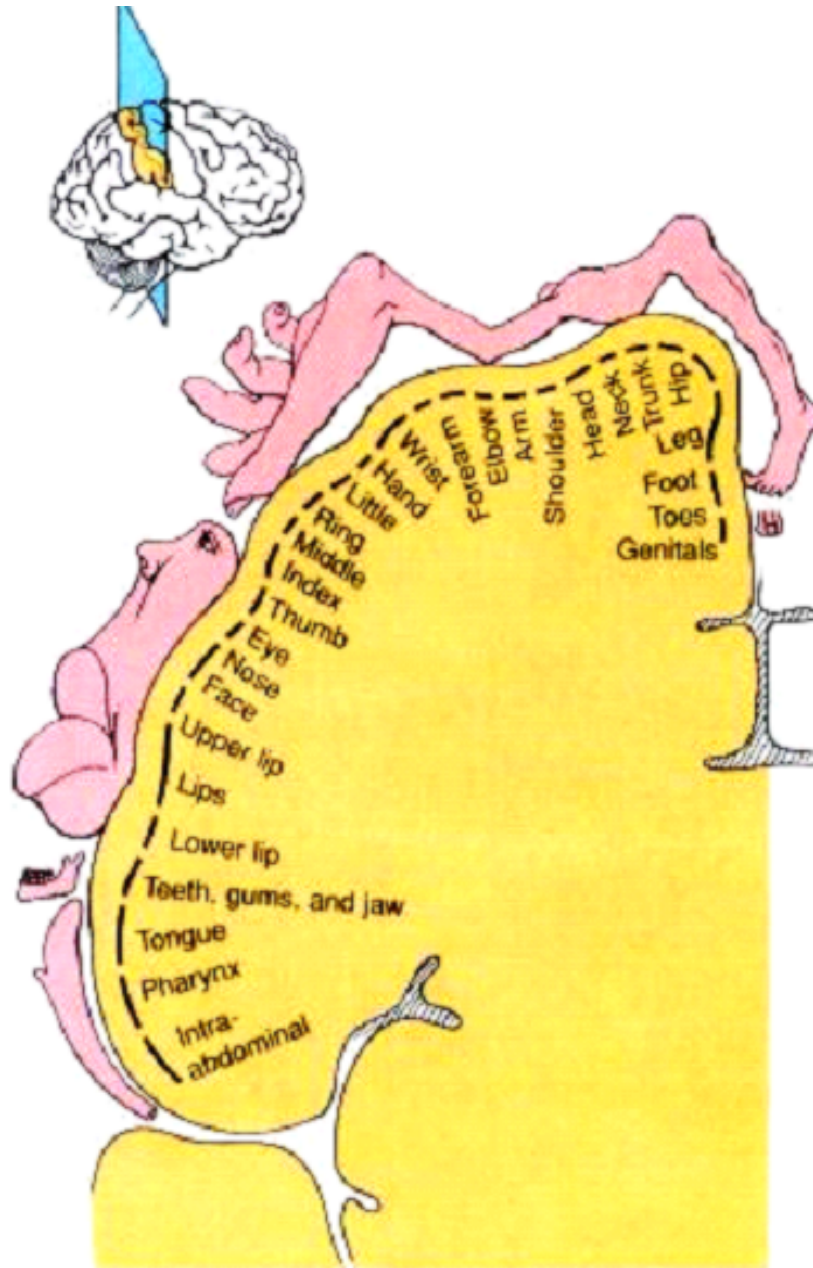
Reality 16

Discernment yields Freedom from the illusory Bondage when the World is apparently perceived as well as when it is not perceived, as in Deep Dreamless Sleep, *samadhi*, & the interval between thoughts.

By Self-Knowledge, one realizes the Self is not of the World & is not in the World. The Self is not produced by anything of the World, shares none of its limited qualities, & is not an object within the World. The Self is neither the Body nor located in the Body. Once there is deeper Knowledge regarding the Self, the questions about the World's nature no longer arise.

The Realization of the Unborn (*everlasting*) Reality is the Realization of no creation. In the absence of this Knowledge, there may arise confusion such as: "If the World is unreal why does it appear; if the World is unreal why does it not disappear ?"

The confusion is rooted in the delusive supposition that the Senses determine Reality, & the that Knower is conceived as a sensory being engaged in experience that is of the same Sense nature as himself. Deep Self-Inquiry into the nature of the Knower himself will result in the absence of a defined, separate experiencer & thus the absence of the World, the supposedly the "experienced" or Known. This yields the revelation of one infinite Existence of the Self. The meaning of "all is the Self" or "all as *Brahman*" is comprehended in this Non-Dual Knowledge without a trace of anything other.



## Reality 17

To experience a World is to conceive that World. The World is not actually a Perception, but rather a Conception. To conceive or experience a World, one must first consider oneself as some kind of Body, or as in a Body, or consider the Body as existent & the Body as being somewhere. None of that is true, for such is only imagined in the Mind. For such Illusions of the World, one must also regard the Sensations, not as Sensations or modes of the Mind, but as literally “physical”. Such Sensation is endowed with the Duality of inner & outer, with the apparent *object* portion of the Sensation considered as separate from *knowing* aspect. [So there is not only “hearing” but also real “sounds”, not only “seeing” but also real “light”, not only “touching” but also real “matter”].



Since the Body is not oneself, & the Self is not in a Body, the World is not arrayed “around” oneself. The “around” part is imagined in the Mind, & is not really all “around”.

In as much as the view of the World is a mirror image of the view of oneself, as a debt identity of oneself determines the definition of the World, as the seer himself appears as the scene, the "I" as quote "this", for the purpose of knowing Reality without veils one should inquire to know oneself, giving up the *objective* outlook as well as the Ego to whom it belongs.

To see the World, one must stand as the Body.  
To see the Body, one must stand as the Mind.  
To see the Mind, one must stand as the Ego.  
Who am I ? Since there is no Ego, there is no  
Mind, no Body, & no World.

### Reality 18

The World is constituted solely of Sense [Perceptions](#), usually made from a supposed bodily locations [*dreams, out-of-the-body OOBExperiences, etc. as exceptions*]. There is no World apart from these Perceptions. So the World is not [“external”](#). The “external” is merely a conceptual interpretation of the Sensations. The Senses are known only by & in Consciousness. So what is thought of as “external” is entirely in Consciousness, which is free from the Senses. The “external World” is a mere notion in Consciousness. Within that notion there appears the whole “external” World. That is one notion fragmented into the imagining of endless objects that assumed to exist. That one notion depends on the “I am the Body” belief. The World is a mere notion, an illusory appearance in one’s own Mind. Therefore, the notion is called [Maya](#), Illusion. But Illusion is that which is not.

Since the World is unreal, it can produce no Bondage. Being unreal, the World does not really come to be. It is for this reason that *Maya* is said to be beginningless [*not eternal – like it always was – but rather that it never started, never happened*]. Reality does not bring forth the unreal. Being Non-Dual, Reality does not bring forth any other thing that is real either. Ever-existent Being, itSelf Unborn, never creates at all. Nor it the unreal ever “born” [ – *but this time because it never comes to be*], for the unreal does not exist. Being unreal, the World does not disappear for you (*as individual*) either, anymore than the Dream World disappears for the Dream character when one (*like the real Self*) awakens from both (*Dream World & Dream character*).

Neither is there a **World** nor any **Individual**  
to know it or experience such a **World**.

### Reality 19

The World appears in Consciousness alone. The World is the *known* that is *known* by the *knower* (*apparent individual*). The World is also *known* “in” the *knower* (*the real knower, the Self*). The World has no existence apart from the (*real*) *knower* which is pure Consciousness. The World appears in Consciousness by the power of Consciousness. The World is composed of Consciousness, & is *known* or experienced by Consciousness. All of it is just Consciousness. The World has not the least degree of any other existence.

One Existence-Consciousness exists everywhere always. The one Self experiences itself everywhere always. The Self itself is in that case just “thought of” as the World, Space, Time, matter, motion & events, moments, eons, things, & people – the animate & the inanimate, moving & still, large & small, living & dead, far & near, atoms & galaxies, root & flower, cause & effect, & all else. The one Self is all. The one Self appears as all this Universe. The Universe appears, in the Self. The Self being Formless & Infinite, does not appear in the Universe. The Self rather appears “as” the Universe, but that Self really undergoes no modifications. The Self always abides as the perfectly full Void of Being. If the World appears, the World & its Knower (*apparent individual*) are only the Self. If there is no appearance of a World, there remains only the Self. In the Knowledge of the unalterable, ever-same Reality, the Self alone is. Thus, in Reality, there is no question of a World ever being created or ever appearing. For whom would a World appear, since there is no 2<sup>nd</sup> “Self” but only the 1 Self, forever.





## Reality 20

The Self is the only *Seer* of the World, if one is seen. The World, in turn, does not itself see the Self. Existence is Consciousness, & the Self is That. There is no existence apart from Consciousness, the Self. Realizing the Truth of the Self, one sees that there is no World. It is not that the Seer of Truth does not see the World, as if this Knowledge were a sensory (*deprived one*) state, but rather, the Seer of Truth sees that there is no World. The Seer of Truth is the Self, & the Self is indivisible, non-*objective*, without an exterior, undifferentiated, & 1-without-a-2<sup>nd</sup>. Consciousness, infinite & undivided, sees none but itSelf. The which is not Consciousness does not see at all. Lacking Being, it also lacks knowing. As the Self, one does not see the World, & the World does not see oneself.

In Non-Duality, Being alone is Real. The World has never come to be, so it is said to be completely unreal. The World never was, *is* not, & never will be. The uncreated, unmodified, worldless Absolute alone *is*. That alone is, & That you are. The Real ever is, & the unreal has never come to be. The conclusion about this is known by the Knowers of Truth.

Point – 0-D Space, e.g. Origin, Coordinate Point	
Line – 1-D Space, e.g. Axis,	Time Line
Screen – 2-D Space	
Space – 3-D Space	
Space-Time – 4-D Space	
0-D Origin = .	
1-D Origin = (0)	
2-D Origin = (0,0)	
3-D Origin = (0,0,0)	

Cartesian Coordinate Space & Reference Origin, Axes & Points				
1-D Spaces				
Container Space	Origin	Axis	mini-Container / macro-Origin	Sense
Thought Sequence	Ego		Personality	Sound
Time Line	Now	Time	Lifetime	Sound
2-D Space				
Container Space	Origin	Axes	mini-Container / macro-Origin	Sense
Windshield Screen of Mind	Me	Vertical Horizontal Deep	"I"- Image	Vision
3-D Spaces				
Container Space	Origin	Axes	mini-Container / macro-Origin	Sense
Theater of Mind	Individual	Vertical Horizontal Deep	Personality	Vision
Space	Here	Vertical Horizontal Deep	Vicinity	Vision
World Universe	Brain	Longitude Latitude Altitude	Body	Vision Touch

## Reality 21

### 100 Billion

In order to hint at how serious this Blog is, let the author unequivocally state that the Knowledge here imparted, none of it original, none to be credited to the author, that Knowledge is THE MOST VALUABLE treasure that exists. If hypothetically offered 100 Billion dollars to forgo this Knowledge, that offer or any other would be disregarded in the blink of an eye. Even with all the good that might be accomplished with \$100B, this Knowledge is beyond the World & comes from beyond the Mind. This is no hyperbole.

## Time

Time, our sense of flowing Consciousness, is a fundamental analogy for Existence. We readily use hearing to measure Time as beat & sequence of sounds. Visually marking a series of positions for a “moving” object measures our Time as *movement*, from everyday objects to the *movement* of the Sun & Moon to measure Clock & Calendar Time.

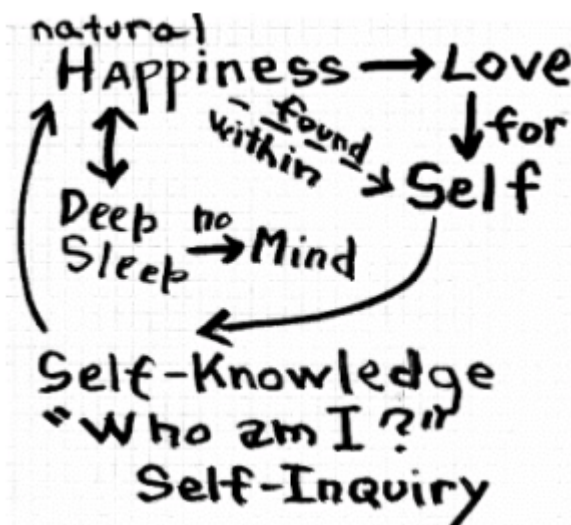
But in the short term, even if all our Senses were prevented from functioning for a while, we could still notice the passing of Time through the changing pattern of our thoughts. But what is the “Perception” of Time ? We do not actually *perceive* Time as such, but rather only indirectly infer Time from the changes or events we consider to be strung out in Time. And yet again, we do not *perceive* events only, but also their temporal relations, analogous to the spatial distances & other relations between objects in Space (*again a topic for another day*).

In fact as we measure the Time between positions along the length of a perceived *object* we thus estimate that *length* in terms of the Time of our scan. In this way, our visual sense creates 1-D Space from the Time of the visual scan. The same in a perpendicular directions widens the 1-D *length* (with the help of similar *width*) to 2-D *area*. Repeating the same again in a 3<sup>rd</sup> mutually perpendicular direction adds *depth* & thickens our 2-D *area* to 3-D *volume* & thus 3-D Space. Tactile Senses roughen up & ultimately fill out that visually perceived 3-D with a sense of *substance*. Thus we use the sense of Time to project the sense of Space with the Senses.

But when we turn the Senses at Time & seem to perceive one event following another, what we actually perceive is each Moment as the Present Moment in its own Time. We then *mentally* apply Memory & Anticipation to stretch out the infinitesimal Present into Past-Present-Future Time. But what we actually *perceive*, we perceive as Present – as what is going on right Now.

But can we perceive a relation between 2 events without also perceiving the events themselves? No we cannot, but we perceive both events as Present, in which case we must perceive them as *simultaneous*, & so not as *successive* after all. There is thus *paradox* in the notion of perceiving an event as occurring after another. When we perceive B as coming after A, we have, surely, ceased to perceive A. In that case, A is merely an item in our *memory*. Now if we wanted to construe “*perception*” narrowly, excluding any element of *memory*, then we would have to say that we do not, after all, perceive B as following A.

Vision as been lined up internally with the 2-D Screen of the Mind & also 3-D *via Perspective* & internally in the *Theater-Stage* of the Mind. But 3-D properly belongs to Tactile [*somato-sensory Somesthetic, Proprioception, Nociception, Haptic-touch including lateral motion, pressure, enclosure. contour following*] & Vestibular-balance. Yet even Tactile Senses, like Vision creates 3-D one dimension at a time. Using 1-D Time-sense we instinctively measure a visual scan or a feeling by how long it takes in context, all things considered. This gives us the 1-D of *Length* as a Perceptual Concept. In some *orthogonal* sense [*generalized "perpendicular"* ], another Dimension is simultaneously "calculated" as *Width* & "multiplied *so to speak* " by *Length* to yield 2-D "Area" or general "expanse". Again in another *orthogonal* sense a 3<sup>rd</sup> Dimension is likewise "calculated" as *Depth* & "multiplied" again to fill 2-D "expanse" out into tangible "*volume*" or Mass. In this way Tactile & Visual Sense , create a 3-D World or any given Object, one Dimension at a time, quick enough to seem simultaneous.



## Reality 22

### Happiness

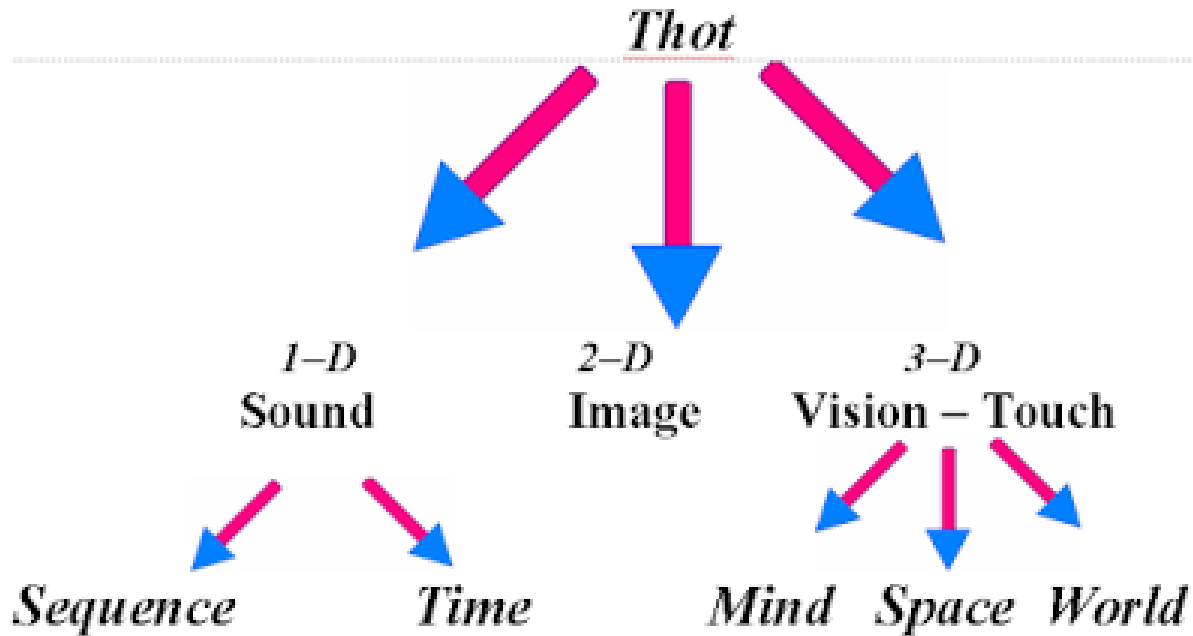
Desire and fear agitate our Mind, and obscure from its view the Happiness that always exists within it. When a desire is satisfied, or the cause of a fear is removed, the surface agitation of our Mind subsides, and in that temporary calm our Mind enjoys a taste of its own innate Happiness. Happiness is thus a state of Pure Existence – a State in which our Mind's habitual agitation is calmed. The activity of our Mind disturbs it from its calm state of just being, & causes it to lose sight of its own innermost Happiness. To enjoy Happiness, therefore, all our Mind need do is to cease all activity, returning calmly to its natural state of inactive being, as it does daily in Deep Dreamless Sleep.

That "inner place" in which you felt that certainty of your Existence, & also that certainty of your knowing so, your Consciousness, is actually the same "place". Moreover that

"place" is not a place, having size or shape, & has no location in Space, or in Time for that matter. The very same "place" where you are certain of your Consciousness, that "place" is actually your Consciousness itself. As also the very same "place" where you are certain of your Existence, it truly is your Existence, it is what you are, your Self. And not only your Self, but the same is my Self, & the Self of everyone & all that exist, have ever existed, or will ever exist. That singular Existence or Being is the literal Truth proclaimed by Parmenides & Shankara, by Huang Po, Meister Eckhart, Ib'n al Arabi, Brahmagna Ma, & Ananda Ma. The point being that no culture, gender, creed, or period of history has unique claim to this recognition, this Knowledge known as the Perennial Philosophy.

Further observations include the fact that very same not-a-place "place" or Brahman or the Self is also experienced routinely as the Source of Happiness, Love, Bliss, Joy, Peace, Satisfaction, Freedom & the like. These are all one with Consciousness & Being. Though *Happiness-in-full* is more often the complete "reference value" we all intuit, perfect Happiness, the goal, whether we currently believe it to be attained or not. That Source of Happiness is the same "place" where true Happiness (*not mere pleasure or triumph*) is actually felt, routinely. Even the sense of its lack could be said to be felt there along with all negative emotions that seem "negative" so by coloration with conceptual self-delusion.

The Self is *inward*, Most Inward, totally non-objective. The Self is the Consciousness "looking out" & nothing can look at that Consciousness. Trying to turn Consciousness in to look at itself is Self-Inquiry or Self-Attention or Abidance. *Who am I ?* may start as examination of the Individual one imagines oneself to be. Under scrutiny [*to be detailed in later Blogs*], the Ego—I vanishes, like dust against the brilliance of the Self, Pure Consciousness. Along with the vanishing, one gains direct "vision" of the Self, but not as an Object. The Non-Objective is Formless, Limitless, not separate from all that is Real.



## Reality 23

### Whence a World ?

Fundamentally, we trade in formless non-dimensionality for a more *objective* idea of a "space".

Mocking the infinite *subjective* & dimensionless "space" of Consciousness, the reflected light of Mind careens off the apparent 0-D *objective* "space" of Ego—"I", the individual, false *self*.

Starting with the simplest, that 1-D *objective* "space" of Thought–flow streams forth from the 0-D *objective* reference Origin of Ego. Even more *objective* is the echo of 1-D Thought–flow we sense as "Time". Sequence of Sound, Music, Communication, etc. similarly parallel the 1-D flow of Thought & Time.

Perhaps 2-D would be the inner Screen of the Mind, the mental "windshield" also represented in cinema, TV, monitors, etc. with perspective suggesting 3-D in each. True 3-D Space is just another version of the same concept, only upping the dimension each time. There I also a 3-D Stage or theater of the Mind where 3-D events are envisioned. If there was a Brain, we'd have to say that each space consists merely of electrical activity in the Visual Cortex & so on. The same basic idea is repeated & adapted to each context, repeated over & over again.

Space, Time, Mind, & other big-container concepts comprise the foundation for one's

World-view & much of all thought. Hiding in plain sight is the fact that one single, small Idea is the repeated *blueprint* for each & every one of these big-container concepts. For the most part, 1-D (*Time, Thought-flow, etc.*) or 3 dimensions, 3-D (*Space, World, etc.*) model the "Container" concepts, with the exception being the Visual "TV/Cinema-Screen of the imaging Mind". The latter is most easily modeled as the familiar 2-D Cartesian Container Coordinate Space learned in school for "graphs".

The "empty graph paper" is the Cartesian Container Coordinate Space, the core constituent sub-concept of all these Ideas. [*Descartes' Graph reflected that sense of a "Space" with the grid from fishnets & later Greek geodesy (latitude-longitude).*] The Graph's particular 2-D Space is also the TV or Cinema Screen, the Visual Screen of Image in the Mind (*or on computer*) [*with 3-D suggested by perspective as in a drawing*]. This one same empty expanse is the Container Space for all the big-category concepts & is repeated for each one. Empty Space is like empty Time or empty Mind, all just thought, & essentially the same thought. We're just not used to recognizing that similarity because we project Space & Time to be more than the *thought* of them. We project them to be *objective* realities "on the outside".

Each Container contains Coordinate Points or minute entities like Moments, Locations, Thoughts or pieces of an Image, a Sound, or other Sense Percept. But every such entity is undefined without reference to a Central Origin, which on a Graph is the (0, 0) crossing point of 2 Axes [*3 in 3-D, 1 in 1-D*]. The 1-D single Axis has a Central Origin, (0), 3-D has (0, 0, 0). The single Axis of Time serves also for Sound Sequence or Thought Flow. Space may use for its Horizontal Axis [*for X abscissa*] West-to-East. Its Vertical Axis [*for Y coordinate*] may be East-to-North, while its *out-of-the-page* [*Z*] Axis could be Down-to-Up.

Thoughts or pieces of an Image, a Sound, any Sensation or Thought-form are [*somehow*] arranged entities characteristic of a given Cartesian Container Coordinate Space, all defined with reference to their respective Origins. So 2-D locations on the TV/Cinema/Visual-Screen of the Mind are referenced to the Origin of Central Focus or mental "Here". More proper 3-D locations in "Physical" [*perceived that way*] Space are referenced to the Origin of Physical Here. Thoughts are referenced in Mind to the Ego-I or Me Origin. The 1-D Linear Thought-flow & Sound-sequence are referenced, just as is Time itself to the Origin of the Now Moment. The 3-D Tactile & Visually Scanned World of Objects in Physical Space could be said to have one's Body as the "Origin" which in this case is not an infinitesimal 0-D Coordinate Point like the other Origins. To flesh out that additional detail [*among a number of imagined others*] of these Container Coordinate Spaces, we can see the Body as a small Micro-Container-Space in itself. The boundaries of a Micro-Container-Space constitute the line dividing Inner from Outer, in that latter case between the physically inner Me & the Outer World. A Micro-

Container-Space in 3-D Physical Space might be one's Vicinity, in 1-D Time it might be one's Lifetime. A Micro-Container-Space around a 2-D map of Mind's thought or a 3-D or 4-D Space-Time of such thoughts could be the Personality enclosing Ideas close around the Ego-Origin.

Back in the 3-D or 4-D World of Objects, where the Body, a Micro-Container-Space in itself, serves as the best practical Macro-Origin for Objects outside that Body. Similarly, the Lifetime Micro-Container-Space could be a Macro-Origin for a longer scale of Time, just as the Vicinity Micro-Container-Space could be a Macro-Origin for a larger scales of Distance. The infinitesimal Now & Here Origins still serve as Origins within the Time & Vicinity Micro-Container-Spaces. If pressed for a "more infinitesimal" Origin within the Body Micro-Container-Space which alone best serves as a Macro-Origin for the World of objects, then such a more inner Origin might be the Brain within the Body, or the Cortex, neither completely infinitesimal, but still rather discrete. Each Macro-Origin/ Micro-Space is the same kind of "local neighborhood" in each case. Body – Planet – Star system – Galaxy – Groups etc. are successively larger Macro-Origin/ Micro-Spaces or "local neighborhoods".

## Reality 24

Mathematical categories & curiosities aside, the point of these simplistic models is to suggest that Mind, Time, Space, & the World are not *objective* "givens" with fixed qualities. Different people experience these differently, & each of us also does so differently at different times. However modeled, or not, these big-category concepts are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the *net* of Illusion that distracts us from recognition of our core Identity, the Non-Dual Brahman, the Self of Absolute Existence, pure Non-Dual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation Mind of course includes all of those . But specifically focusing on Mind itself as one of the Container-Spaces, ever with Thoughts as the Coordinate Points & the Ego– I or Me as there reference Origin, models for Mind appear in 5 different dimensional aspects:

0-D for the core [*false*] Ego Identity, Me

1-D for the sequence of Thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

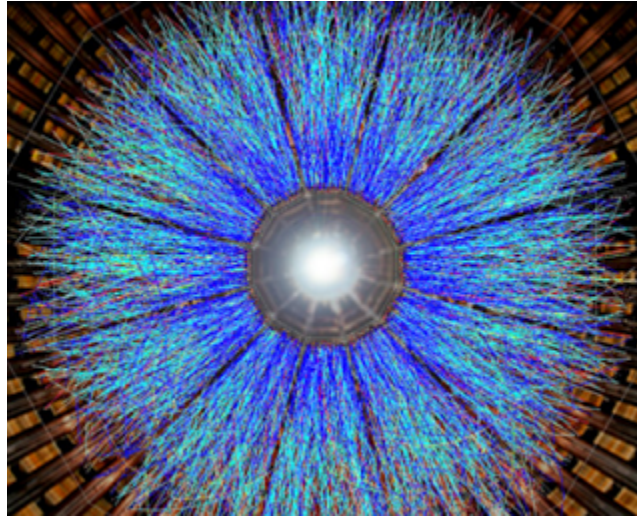


#### 4-D for lifetime identity Personality, born, growing, dying in Waking State Time

The 1-D Space of Time overlaps somewhat with the Mind's 1-D for the sequence of Thought, with Moments for the points on the Timeline with Now another Origin along with Ego. Sound & other Sequences compare as well, with Auditory Sense most aligned with this 1-D as in the chart up above. Almost by default Olfactory & Gustatory Senses matched up with 0-D, in some vague way. Olfactory especially aligns a bit with Ego, or at least the Limbic System in terms of fear & other Emotions.

So the chart up above loosely links the Senses with big-category concepts/mental-projections. From there the ancient "elements" or phases are, by serendipity, loosely matched to both Senses & characteristic Dimensions, to some degree. Even Fractal Dimensions can be worked into the Concept scheme. For one example, a 2-D sketch could contain edges & outlines. Some 2 ½ Dimension could indicate the shading & texture suggestive of 3-D. Likewise, 4-D Space-Time has with Here & Now at (0,0,0,0) Origin.

So again, the World fills Space with Objects, etc. as points with an *extended* Macro-Origin reference as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 2-D Screens suggestive of 3-D Space. These Sense Perceptions along with Tactile, etc. Senses *concretize* a World. While the Body is an *extended* or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Micro-Space in itself, with its own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the *inside–outside* boundary in the World. All the Space–Origin concepts are similar. Self-Inquiry traces back along short or long routes from any of the above, especially from Thoughts, questing "Whose thought?" "Mine." "Who am I?" "Whence am I?" which is to say finding the "place" in Consciousness where the Ego-"I" seems to arise. Find it to never arise there. Remain as that Consciousness, the Non–Dual Self.



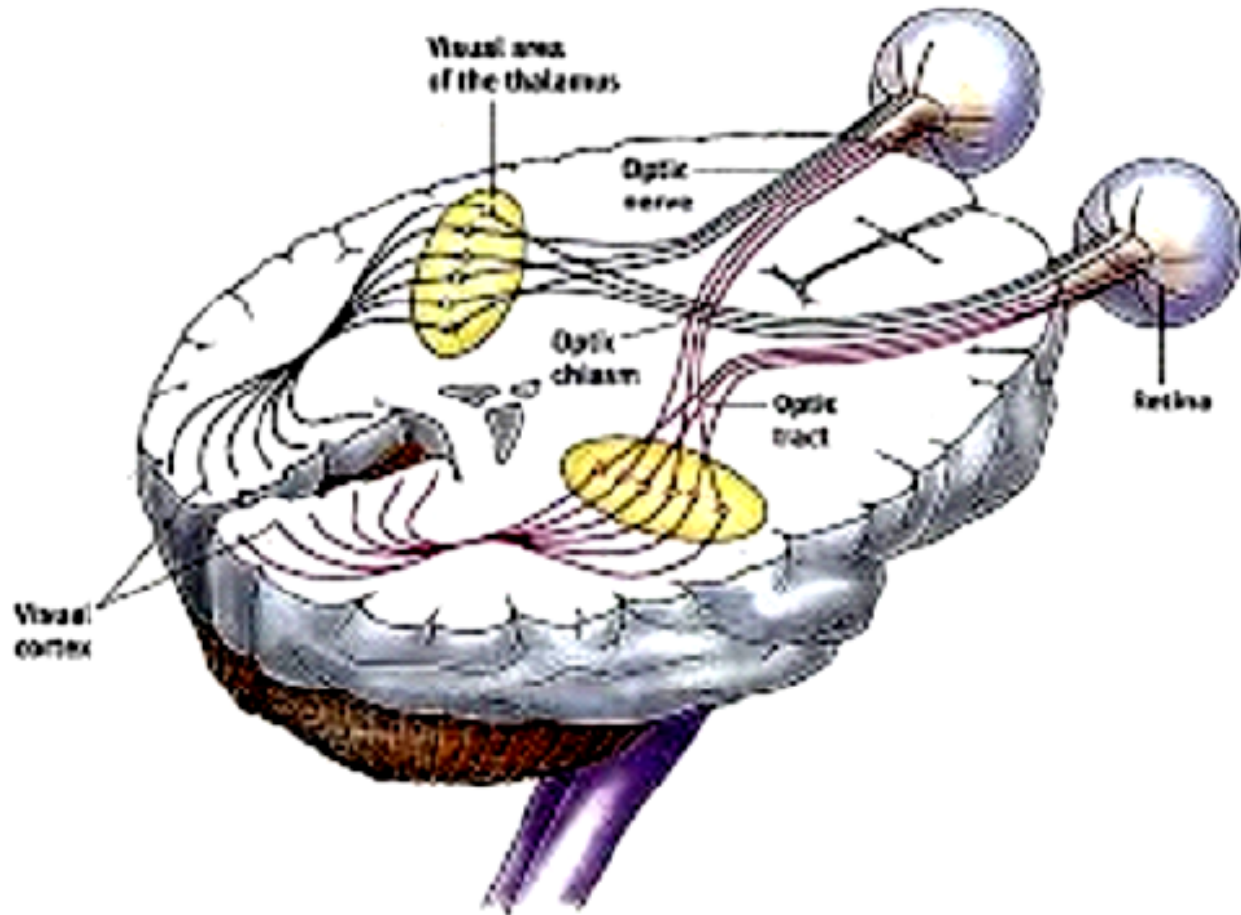
## Reality 25

### Senses (continued)

Know that the Senses do not & cannot provide Happiness, & that attachment to the Senses or their objects is Bondage. Know that the Senses are neither Bliss nor immortal, & that the purpose of Life is not fulfilled by any kind of sensory experience. Know that Liberation is not any kind of sensory experience & that Realization is not a particular kind of sensation. Realization is not an increase in sensation, & not a decrease in sensation. One's freedom from the Senses must be firm & natural for there to be Realization. This necessitates the Knowledge of the Self's transcendence of the Senses.

The Self is infinite Consciousness, unchanging Existence, perfectly full Bliss, vast, & space-like, formless & unconditioned. The Self is of immense silent Peace, ever shining & motionless. Within the Self, without activity occurring, there is imagined the realm of *objective* experience manifesting as the World perceived by the 5 Senses. There appeared to be 5 Senses with their corresponding kinds of Sense objects. Within the realms of the Senses, great variety of sensations & apparently uncountable number or Sense objects arise. These are the Sense experiences of living beings. The living beings appear to be multiple & differentiated from one another due to mis-identification with the Body.

Like the surface *ripples & foam* on the *waves* in the Ocean of Consciousness, like *clouds* in the Sky of pure Being, so are the Senses. The Self is Existence–Consciousness. To confound the Self with any of or all of the Senses in any way is Ignorance. Freedom from mis-identification with the Senses is True Knowledge. Since True Knowledge is Liberation, & since one seeks to know Reality & not merely try to create it, for it always is therefore, one should discern clearly the Self, it's in a Freedom from the Senses, & is Freedom from all limitations of the Senses.



## Reality 26

### Senses (continued)

Also by reason of the Checklist points enumerated below, the Self never connects with, never really touches the Senses.

### Comparing & contrasting the Self & the Senses (a partial Checklist):

#### (1) Multiplicity

- a) The Self is singular & indivisible Existence.
- b) The Senses are multiple & divided.

#### (2) Objectivity

- a) The Self is *non-objective*, ever the Knower, of the nature of Existence–Consciousness.
- b) The Senses are *objective*, the Known, just as the Sense objects are.

#### (3) Change & Permanence

a) The Self is changeless, continuous, permanent Existence..

b) The Senses are changeful, discontinuous, & impermanent. The Senses are lost, dulled, or altered in illness, old age, & death. The Senses change during one's Lifetime, from infancy until the death of the body. The Senses are changing all the time, transforming into dull & acute states, subject as they are to the 3 *gunas* – the qualities of *Tamas* (inertia), *Rajas* (agitation), & *Sattva* (~ knowledge). Each Sense takes a turn being dominant in fades due to a change of the Sense organ, the mental attention, & similar factors.

(4) the 3 States

a) The Self, Existence is always wholly Present, in *Waking, Dream. & Deep Dreamless Sleep*.

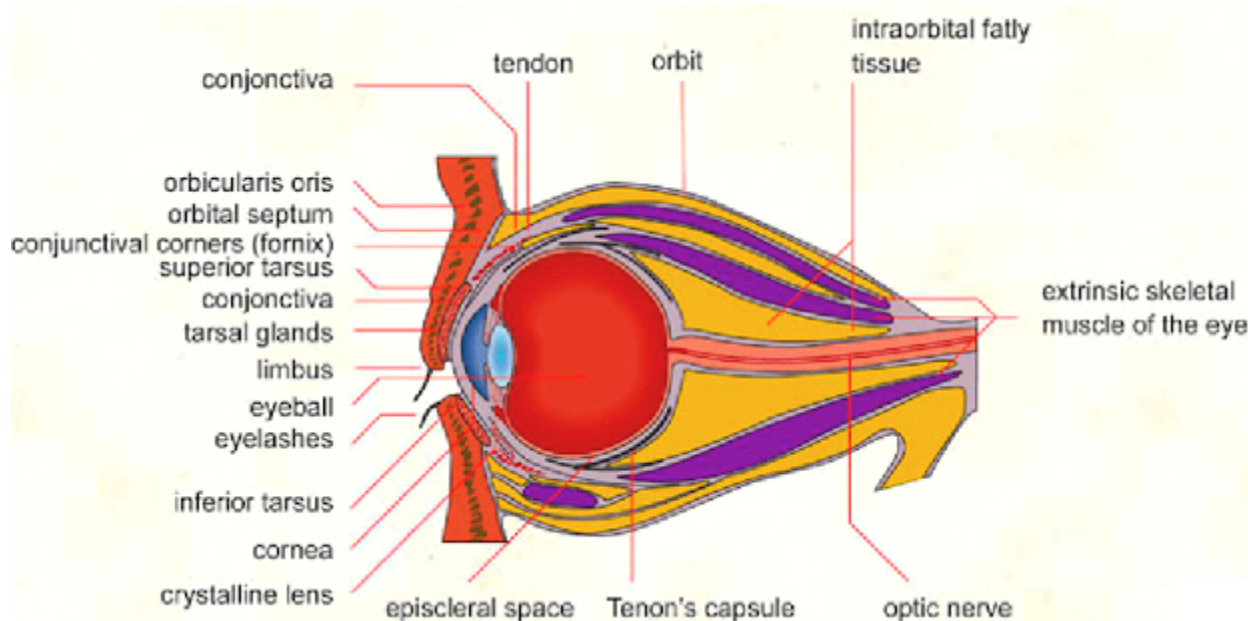
b) The Senses appear only in the Waking State. With each State of Mind they change (*Waking, Dream-senses. Deep Dreamless Sleep*). Upon the Death of the Body, which is not the Self, the Senses are lost entirely.

(5) Continuity & Conditions

a) The Self is steady, self-existent Reality, permanent, & not a function of some other thing. The Self is steady, self-existent Reality, permanent, & not a function of some other thing. It is Existence & not a doing or activity. The Self is not determined by any conditions & is itself without any conditions whatsoever. Part of the existence of Sense experience, which is the Self, is beyond the changeful appearances in the Mind.

b) Rarely are all the 5 Senses active, or experienced, simultaneously. The Senses are just a momentary function. The Senses are determined by conditions such as the condition of the Sense organ, & the environment. As if a split in Consciousness – there appears separately the Object & the Sense instrument used to know the Object. This experience & the mental attention given to or removed from the Senses is dis-continuous. From a higher view, in one in the One Mind, all 3 changing factors [*object, sense-instrument, attention*] appear to be determining the 5 sense experiences.

The Senses cannot be considered to be the Self.



## Reality 27

### Senses (continued)

Continuing Checklist points demonstrating that the Self never connects with, never really touches the Senses.

### Comparing & contrasting the Self & the Senses (a continued partial Checklist):

#### (1) the Body

a) The Self is bodiless & is not part of the Body or associated with a location in relation to a Body, unlike the Senses.

b) The Senses are part of the Body. The Body is perceived only by the Senses & has no reality apart from them. Each illusion depends upon the other (*Dependent Origination, Boot-Strapping*). Such Illusion is like the *painting* of a *wall* that is painted on the wall depicted when the *wall* itself has yet not yet been built.

#### (2) Dependence

a) The Self is not a Sensation or a product of Sensations. The Self exists as it is, innately independent of the Senses. This is the highest state of Detachment. As pure Existence, one is always detached from the Senses & thus, to the whole World. The Self is not the Senses & is not experienced by the Senses.

b) The Senses depend on the Self. The Senses are capable of perceiving Sense *objects* only, & the Self is not a material *object*. The Sensory experience is only that of Sensation, & not

of a separate Sense & an *object*. [*This indicates that the Object's existence is not proven at all by the Senses, since the Senses only consist of a Sensation,. The presumed existence of an Object that they "study" is an unfounded, unprovable assumption.*]

### (3) Eye of the Eye

a) The Self is the *Eye of the Eye*, unseen by the eye. The Self, which is formless Existence–Consciousness cannot be sensed & does not have Senses. The Self is not some "*sensing entity conceived as the nexus of all the sensations*", but instead is ever Pure Consciousness. The Self is *all-seeing* but *Eyeless*.

b) In truth, the Senses do not exist. The Senses are only a figment of the Mind, which is in the Infinite Consciousness.

### (4) the Background

a) Upon the "background" of the Self, which is Existence–Consciousness, the Senses, which are only thought of those Senses, are unreal principles that only seem to appear. The Existence–Consciousness "background" is Reality, which is unchanging. There is no actual creation of the Senses in that Consciousness. By this Knowledge one remains identified as the Self & not identified with the Senses which are unreal.

b) The corresponding Sense Objects do not separately exist, but only appear to exist in the Senses. The Senses vanish, leaving the "background" of Existence–Consciousness unaffected.

The Senses cannot be considered to be the Self.





## Reality 28

### Life Force, Aliveness, Vitality, *elan Vital*, Energy, Life, *Prana*

To go beyond the illusory boundary of Life & Death, to go beyond the limitations of Life, & to not wish to suffer death, clearly discriminate between Existence or Consciousness & *prana* or Life–Energy.

*Prana* signifies the Life–Energy, that which seems to animate the Body & the Senses, without which they are inert. *Prana* in various combinations with the Body, Senses, & the Mind is that which is responsible for the experience is called "physical" & "subtle/ astral". Without such animating Energy, there is no bodily or Sensory experience. A corpse has no experience. The Sense organs, though perhaps intact, are not animated & do not produce any experience.

The result of Self-Inquiry to know the Self is Abidance as pure Existence–Consciousness, which transcends the animate & the inanimate, but which never dies. This is Abidance in the invariable State of the Self. As long as one is identified with the *prana*, there will be a differentiation of living & dead, & the one Existence which ever will appear "veiled" by the darkening, obscuring, inertial, *tamasic* principle of Ignorance, *avidya*, *ajnana* (*avarana*, *avritti*). When this mis–identification is destroyed through Self-Knowledge, this Duality vanishes.

### Comparing & contrasting the Self & *Prana* (a partial Checklist):

### (1) Fluctuation

a) Existence does not fluctuate.

b) Prana undergoes fluctuations from Birth to Death, in health & sickness, & varies according to lifestyle & activities. Even such every day experiences as feeling bad, feeling sick or worn out, feeling exuberant, or hung-over, energized, or withdrawal, all such can be attributed to ups & downs in *prana*. The Senses cannot be considered to be the Self.

### (2) Objectivity

a) It is not being alive that enables one to be conscious, but Consciousness that knows the state of being alive.

b) The animating *prana* is *objective*. It is something experienced & not the Consciousness that knows it *prana*.

### (3) the Body

a) The Self is not located in a Body or spatial in any manner.

b) The Life–Energy seems to locate itself throughout the Body.

*Prana* cannot be equated with the Self.



## Reality 29

### Prana (continued)

Continuing Checklist points demonstrating that the Self never connects with, never really relates to *prana*.



Comparing & contrasting the Self & the *Prana* (a continued partial Checklist):

(1) Function

a) The Self is the immovable Reality of Existence & not a function.

b) The *prana* functions, animating the Body & the Senses in various ways. The Self, which is Consciousness, remains as its Witness. *Prana* cannot be equated with the Self.

(2) Absorbed

a) The Self is itself the Absolute & is never absorbed into anything. That which actually exists, always is. That which can be absorbed, or which has a beginning & an end, is an unreal appearance, & ultimately does not exist. The Self exists & there is nothing else into which it can be absorbed.

b) The *prana* does not remain eternally as it manifests, but at some time it is absorbed. *Prana* may be said to be absorbed into the great universal *prana*, which in turn is absorbed in the Absolute. It may be said that *prana* is absorbed in the Mind, which in turn is absorbed in the Absolute.

(3) Change

a) The Self is the immovable Reality of Existence & not a function. The Self does not depend upon the *prana*.

b) The *prana* depends upon the Self. There are ways to alter the *prana* or its functions. The Self is unalterable Existence & unchanging. One cannot modify Existence & one cannot stand apart from Existence to attempt to modify it.

(4) Transience

a) The Self is that which is Eternal. There is no time when one begins or ceases to exist. The Self, which is Absolute Existence, ever is as it is. Therefore the Self is not to be identified with the *prana*, the Life–Energy, & does not have the *prana* as an attribute. The Self is free of *Prana* & all that manifests *prana*.

b) The *prana*, Life–Energy is ultimately transient, whether viewed as one's individual bodily Life–Energy, or as all manifest Life–Energy in the Universe.

*Prana* cannot be equated with the Self.

The **Body** is **objective**, **divisible**, **changeful**, & **dependent** for its very appearance. The **Self** is **non-objective**, **in-divisible**, **change-less**, **non-dependent** **self-existent**. How can the **2** be confounded by superposition ?

## Reality 30

### Body

For Self-Realization, it is necessary to know that the Self is transcendent of bodily form & limitation. By liberating oneself from the ignorant mis-identification with the Body & its attributes, one abides as the Infinite & the Eternal.

Seek Self-Realization that is not a bodily state, & be neither enamored nor ashamed of the Body. Seek to discern the Self's freedom from the Body & its attributes. One should know the Self's transcendence of all bodily definition. The results of this Self-Knowledge, Knowledge of the Self's freedom from the limitations of the Body & its attributes, are Bliss & Peace that are undisturbed by bodily conditions, spiritual freedom from: birth, growth, decay, illness, & death; & transcendence of action.

Intent on the Supreme Knowledge, remain detached from the Body, its attributes, & its activities. Utilize the bodily form, while it is alive, as an instrument for selfless activity inspired by Wisdom, by the desire for Liberation, & by the immensity of Grace, acting with corresponding equanimity, purpose, & devotion. The bodily activities are used as an instrument that expresses the Divine.

By contemplation on its wondrous working, the Body may be viewed as a reminder of Supreme Consciousness by which it appears, as does appear the entire Universe. The emphasis is placed, not on the reminder, that is the Body, but on that of which one is reminded, the Self. Abide unmoved by Pleasure & Pain, motion & inactivity, & Birth & Death. For invariable Bliss know one's Freedom from the body & all bodily attributes. Knowledge is Realization.

Self-Realization is neither something done nor is it any bodily transformation, but it is the comprehension of what is Truth. The self is formless, birth, deathless, and unchanging. The

Self is Eternal & Infinite Existence-Consciousness-Bliss. Realization of this results from liberating the Self, by the essential Discrimination inherent in Self-Inquiry, from illusory bondage of Ignorance, which is composed of the delusive assumption that the Self is something other than the True Existence that it is. It possible to realize this True Existence only if one is thoroughly free of the Ignorance that consists of mis-identification with the Body, for body has form, birth, death, change, & does not last forever, and is not Infinite.

As long as there is any mis-identification with the Body, the Real Nature of the Self will not be known, while the Self is mis-conceived in terms of the limitations of the Body. When Such mis-conception is relinquished by deep Self-Inquiry into one's actual Existence, the nature of the Self is self-evident.

The Body cannot be equated with the Self.

a **Body** is no place  
for a long stay

### Reality 31

#### Body (continued)

Checklist points demonstrating that the Self never connects with, never really relates to the Body.

#### Comparing & contrasting the Self & the Body (a partial Checklist):

##### (1) Change

a) The Self is changeless Existence.

b) The Body changes continuously, even if this change is noticed only after some time.

##### (2) Birth

a) The Self is itself the Absolute & is never absorbed into anything. That which actually exists, always is. That which can be absorbed, or which has a beginning & an end, is an unreal appearance, & ultimately does not exist.

b) The Body Birth, growth, & decay.

### (3) Death

a) The Self is deathless. There is no time when Existence is not, & non-Existence cannot even be imagined without oneself existing to imagine so. If one Self did not exist at some point of non-Existence, who is there to know that non-Existence, & how can it even be spoken about.

b) The Body is transient & is subject to Death.

### (4) Parts

a) The Self is partless, indivisible, inhomogeneous, pure Existence. The Existence is beyond its name & more than just its name or designation.

b) The Body is a multiplicity of elements & organs, a conglomerate of cells, apart from which there is no entity that can be inferred to as a Body. There are trillions of cells with quadrillions of interconnections in nerve cells alone.

### (5) Matter

a) The Self is immaterial.

b) The Body is matter. How can the Body is composed of matter, the very same that is contained in the food consumed, why should one regard that as oneself ? Before eating the food matter is not regarded as oneself. After eating, it is by Delusion regarded as oneself, provide it provided one does not regurgitate it. After passes through the system of digestion, the remnants are certainly not regarded as oneself. Similarly is it with the parts of the Body. They regarded as oneself only so long as they are connected with the rest of the Body. Snipping of the nails, cutting of the hair, even loss of a limb, does not result in identification with that missing part. The mis-identification is thus arbitrary, & delusive layouts associated with proximity to the rest of the form of the Body.

### (6) Permanence

a) The Self is not momentary but permanent without a moments interruption. Its Existence does not cease even in the absence of Perception.

b) The Body is momentary. It endures but for only one Lifetime, at most. It actually appears only in the moments of Perception.

### (7) Objectivity

a) The Self is non-*objective* & ever is the Knower.

b) The Body is *objective* & always is only the Known.

### (7) Attributes

- a) The Self is attributless Existence.
- b) The Body is known by its perceived attributes, apart from which there is no Body.

The Body cannot be equated with the Self.



## Reality 32

### Body (continued)

Continuing Checklist points demonstrating that the Self never connects with, never really relates to the Body.

### Comparing & contrasting the Self & the Body (a continued partial Checklist):

#### (1) Continuity

a) The Self is *continuous* it does not commence at Birth, & it does not cease at Death. Existence is not have the attribute of "living" or "dead". Existence & the Knowledge of Existence are full & not partial. Knowledge of Existence is not sporadic & does not move about to different parts of the Body, or of the Mind, or of the World. The Existence of the Self is a constant background of the Body's appearance & disappearance, & likewise, of the entire Waking State, &, Deep Dreamless Sleep.

b) The Body is *dis-continuous* in several ways. For the body there is Life & Death. The experience of the Body is sporadic even in perception, with only one, or a few parts, limbs, or Senses experienced at any one time. Never is one of where of all of it at once. The Body appears only in the Waking State of Mind.

## (2) Dependence

a) The Self is *non-dependent* Existence. The Self exists, regardless of the Senses & corresponding thoughts. The Self is directly & immediately known. The Self is not known through something else.

b) The Body is entirely *dependent* on Sense Perception or in order to appear. The Senses depend upon the Mind. There is no Body apart from these Senses & Mind.

## (3) sense of "I"

a) The Self is the immovable Reality of Existence & not a function. The Self does not depend upon the *prana*.

b) The Body has no sense of I. The "I" belongs to Existence. When the "I"–sense is confounded with the Body, such is Delusion. The Self is then assumed to be a bodily being or an embodied entity.

## (3) Existence

a) The Self is the immovable Reality of Existence. There is actual Existence, with its own unbroken *continuity*, the invariable, constant Knowledge that you exist.

b) There is no actual experience of being a Body. There are only Sense Perceptions, which are mis-construed in Delusion.

## (4) Memory

a) There is the timeless Knowledge of Existence, even in the Past. The Self is not in Time & Space.

b) There is no Memory of being a body. Memory, is always only of something, *objective*, yet the object itself does not exist. So the Memory of it is also unreal & cannot actually exist at the time of the Memory. The Body is an illusion in Time & Space.

## (5) Concept & Notion

a) The Self is self existent and not a notion or a product of a concept. The Self is naturally, without effort, thought, notion, or becoming, anything other than what it is, the "I".

b) The notions of an existent body & that the "I" is the Body are only Delusion utterly *dependent* upon the *concepts* of such.

The Body cannot be equated with the Self.



## Reality 33

### Body (continued)

Continuing Checklist points demonstrating that the Self never connects with, never really relates to the Body.

### Comparing & contrasting the Self & the Body (a continued partial Checklist):

#### (1) Characteristics

a) The Self is not the Body. The Self is bodiless, unchanging, indivisible, unborn, undying, indestructible, ever-existent, *continuous*, formless, partless, beyond the elements or matter, *non-dependent*, & self-existent forever. This is beyond doubt.

b) The Body is changing, divisible on, is born, dies, is indestructible, falsely-existent, *dis-continuous*, with form, part, made of elements of matter, *dependent*, & not self-existent.

#### (2) Motion & Action

a) The Self is motionless & actionless. The Self is not affected by the actions of the Body. The Self does not act, move, or change by the results of motions & actions of the Body. Abidance in this Knowledge alone constitutes the truly still & actionless State. This alone is truly Liberation from *karma*, which can never be achieved within the context of "I am the Body" notion & its corollary concept "I am the doer". The Self is free of Birth to Death inclusive of everything in between. The Self is Existence-Consciousness & is never non-existent or in-sentient. In Delusion one thinks that the Self, of the nature of existence consciousness perishes rather than that the bodily definition, being with a beginning & being false, cannot last. Existence-Consciousness as it is purely, is bodiless and has neither Life nor Death. In Knowledge, this is self-evident. Thus one who abides in this Knowledge of the Self abides in imperturbable Bliss



b) The Body moves & acts. All physical experience, from Birth to Death inclusive of everything in between, is only for the Body. The Body is inert & not endowed with Consciousness. Existence–Consciousness plus bodily definition is falsely called "Life", which not being Eternal or True has a corresponding Death.

The Body cannot be equated with the Self.



## Reality 34

### Body (continued)

Continuing Checklist points demonstrating that the Self never connects with, never really relates to the Body.

### Comparing & contrasting the Self & the Body (a continued partial Checklist):

#### (1) Location

a) The Self is not located in a Body. The Self is not located in relation to a Body. That is the Self is not *in* or *out* of the Body. The Self has no location. Existence is neither a particular part of the Body nor confined inside a Body. If it were a *spot* or in a *spot*, the *spot* could be pointed out, & that very Form would be the Self, or would contain the Self. But then the Self would neither be Existence or Real, neither Infinite nor Eternal, & there would be no Liberation from Bondage. Then the very declarations of the wise Gurus would become false. This result & these causes are not reasonable. The Self is not the Body & is not in the Body. There is no Birth or Death the Self. The Self does not enter *into* or exit *out* of the



Body. The self is not in relation to a Body. The Self is not in the Body now, nor is it out of the Body at some other time. The Self is *locationless*

b) If the Self would be located throughout the Body or in a bodily spot, such a location would be *objective*. The Self, though non-*objective*, & the non-*objective* cannot have an *objective* location or other *objective attributes*. If the Self were located in the Body, when that part of the Body underwent change or decay, so would Existence itself. If that part of the Body would be lost, the Self would be lost. The Self is always present. If the Self would be located throughout the Body exists, Existence would diminish and change as the cells of the Body change. If one part were lost, even a single hair are cell, Existence would diminish accordingly. This though is not so, for the self is changeless & ever undiminished. The Self is not located in the body. The entire assumption of being located in the Body, as if the body were a container of the Self, is simply not true.

### (2 ) Modification, Possession, & Relation

a) The Self is ever as it is with no modifications what the Self is it is always. The Self does the Self *possess* a Body. For otherwise, the Self would always have the Body, which is not so.

b) Possession of a Body is not in the nature of the Self, & the Self being Reality never changes its nature. The Self does not *have* a body, as *possession* implies division or the Duality of the *possessor* & the *possessed*, & posits there relation. Existence is Non-Dual & indivisible. Existence is Absolute & infinite. Existence is not in relation to anything.

### (3) Attribute

a) There is not anything to which the Self could have a relation, as a finite object might the Self does not have a Body, as an *attribute* can only be for a thing, and pure existence is not a thing. The Self does not have a body. In this lies the Self's great freedom.

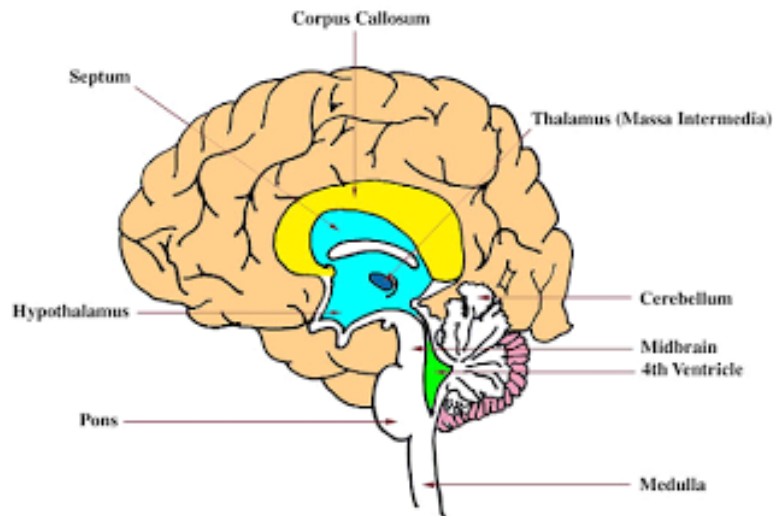
b) The Body with its transience & change, is not an *attribute* of the Self. The Body does not possess, or have as an *attribute*, the Self. The *attributes* of the Body are not the *attributes* of the Self.

### (4) Form

a) The Self is *formless*. The *formless* does not have a *form* in any manner. The Self is Infinite & *space-like*, ever the same, & bodiless. The Infinite does not wear a Body, and the *space-like* has no Form.

b) The Body is a Form. The Body does not possess the Self, & the Self does not possess a Body.

The Body cannot be equated with the Self.



## Reality 35

### Mind

Inquiring to liberate the Self from every mis-identification with thought requires thought-transcendent Knowledge. Such is the Revelation of the Self, beyond all of the Mind. Initially this may be the Revelation of the Self as the pure, unchanging, Witnessing Consciousness. In Realization, the Self which is indivisible Consciousness alone is.

Those who are introspective, observing the changeful nature of thoughts in States of Mind, & desiring to be free of the Mind, are intent upon discerning the inconceivable Self that is not to be mis-identified with thought. Liberation from thought means Abidance as Pure Consciousness. Such Abidance is Freedom from all States of Mind [*Waking, Dream, & Deep Dreamless Sleep*] & their content. It is awakening from this *Waking Dream*. It is the Realization of that which is not a State.

"Mind" signifies all thought, & Liberation from the Mind means Freedom of all thought of every kind. There are innumerable *permutations* of thought. Some deal with the Senses & some are *associations* with the impressions past *impressions* of the Senses.

Some thoughts are more subtle and some are abstract thoughts. Some thoughts are Memories. Some thoughts may appear as emotions of various kinds. Thoughts that are more clear which are *sattvic* in character (of the nature of the *guna: sattva*), they point towards Knowledge. Self-knowledge is Liberation from all of those thoughts.

The Mind may be understood in terms of its *aspects*, such as *manas* & *buddhi* (choosing, imaging Mind & Intellect), or else as *manas*, *buddhi*, and *chitta* [mindstuff] (Mind, Intellect, & Memory).

Inquiring to know the Self, one can see that thought is a power capable of appearing in multiple ways or *permutations* with varied content. The same power of thought may appear individually in *patterns*, in *modes*, or as States of Mind. Knowing this one can take Sri Ramana Maharshi's direct approach [*vichara atma*, Self-Inquiry] of liberating the Self from all of the Mind at once.

Free oneself from the Mind, from thought, release it realizing that all Duality, which is all experience other than the Self, is a creation of the Mind. Such creation is due to thoughts & is composed of thoughts. Abidance free from thought requires one to abide free of Dualistic notions regarding the Mind itself the unmoving Self does not travel through the Mind & thought does not drag the ever-still, transcendent Self about. The Self is *Silent* and untouched, endowed with the Supreme solitary power of Reality. It is not contend with thought, as if thought were an enemy with its own power. Self-Inquiry entails freedom from the pursuit of delusive thoughts, that in the form of tendencies or *vasanas*, form *samsara*.